1671

A Cooke

Choice Manual,

CONTAINING

What is to be *Believed*, *Practiſed*, and *Deſired* or *Praied for*; the *Praiers* being fitted to the ſeveral daies of the Week.

ALSO

Feſtival Hymns,

According to

The manner of the ancient Church.

Compoſed for the Uſe of the Devout, eſpecially of younger Perſons,

By *Jeremy Taylor*, D. D.

LONDON,
Printed by *F. F.* for *R. Royſton*,
Bookſeller to his moſt Sacred
MAJESTY.

1671

TO

The Pious and Devout READER.

IN this ſad declenſion of Religion, the *Seers*, who are appointed to be the Watchmen of the Church, cannot but obſerve that the Supplanters and Underminers are gone out, and are digging down the foundations; and having deſtroy'd all publick forms of Eccleſiaſtical Government, diſcountenanc'd an excellent Liturgie, taken off the hinges of Unity, diſgrac'd the Articles of Religion, polluted publick Aſſem-

1716

blies, taken away all cogniſance of Schiſm, by mingling all Sects, and giving countenance to that againſt which all Power ought to ſtand upon their guard. There is now nothing left, but that we take care that men be Chriſtians: For concerning the Ornament and advantages of Religion, we cannot make that proviſion we deſire; *Incertis de ſalute, de gloria minimè certandum.* For ſince they who have ſeen *Jeruſalem* in proſperity, and have forgotten the order of the Morning and Evening Sacrifice, and the beauty of the Temple, will be tempted to neglect ſo excellent a miniſtration, & their aſſembling themſelves together for peace,

and holy Offices, and be content with any thing that is brought to them, though it be but the husks and acorns of Prodigals & Swine, ſo they may enjoy their Lands and their money with it; we muſt now take care that the young men who were born in the Captivity may be taught how to worſhip the God of *Iſrael* after the manner of their fore-fathers, till it ſhall pleaſe God that Religion ſhall return into the Land, and dwell ſafely, and grow proſperouſly.

But never did the excellency of Epiſcopal Government appear ſo demonſtratively and conſpicuouſly as now: Under their conduct and order we had

a Church ſo united, ſo orderly, ſo govern'd, a Religion ſo ſetled, Articles ſo true, ſufficient, and confeſs'd, Canons ſo prudent and ſo obey'd, Devotions ſo regular and conſtant, Sacraments ſo adorn'd and miniſtred, Churches ſo beauteous and religious, Circumſtances of Religion ſo grave and prudent, ſo uſeful and apt for edification, that the enemies of our Church, who ſerve the Pope in all things, and *Jeſus* Chriſt in ſome, who dare tranſgreſs an Inſtitution and Ordinance of Chriſt, but dare not break a Canon of the Pope, did deſpair of prevailing againſt Us and *Truth*, and knew no hopes but by ſetting their faces againſt

us

us to deſtroy this Government, and then they knew they ſhould triumph without any enemy: ſo *Balaam* the ſon of *Beſor* was ſent for, to curſe the people of the Lord, in hope that the ſon of *Zippor* might prevail againſt them that had long proſpered under the conduct of *Moſes* and *Aaron.*

But now inſtead of this excellency of Condition and Conſtitution of Religion, the people are fallen under the harrows and ſaws of impertinent and ignorant Preachers, who think all Religion is a Sermon, and all Sermons ought to be Libels againſt Truth and old Governours, and expound Chapters

that

that the meaning may never be underſtood, and pray, that they may be thought able to talk, but not to hold their peace, they caſting not to obtain any thing but Wealth and Victory, Power and Plunder: and the People have reap'd the fruits apt to grow upon ſuch Crab-ſtocks; they grow idle and falſe, hypocrites and careleſs, they deny themſelves nothing that is pleaſant, they deſpiſe Religion, forget Government, and ſome never think of Heaven; and they that do, think to goe thither in ſuch paths which all the ages of the Church did give men warning of, leſt they ſhould that way go to the Devil.

But

But when men have try'd all that they can, it is to be ſuppos'd they will return to the excellency and advantages of the Chriſtian Religion, as it is taught by the Church of *England*; for by deſtroying it no end can be ſerv'd but of Sin and Folly, Faction and Death eternal. For beſides that no Church that is enemy to this does worſhip God in that truth of Propoſitions, in that unblamable and pious Liturgie, and in preaching the neceſsities of holy life, ſo much as the Church of *England* does; beſides this (I ſay) it cannot be perſecuted by any Governour that underſtands his own intereſt, unleſs he be firſt abus'd by

falſe

falſe Preachers, and then prefers his ſecret opinion before his publick Advantage. For no Church in the World is ſo great a friend to Loialty and Obedience as ſhe, and her Siſters of the ſame perſuaſion. They that hate Biſhops have deſtroy'd Monarchy, and they that would erect an Eccleſiaſtical Monarchy muſt conſequently ſubject the temporal to it; and both one and the other would be Supreme in Conſciences: and they that govern there with an opinion that in all things they ought to be attended to, will let their Prince govern others, ſo long as he will be rul'd by them. And certainly for a Prince to perſe-

perſecute the Proteſtant Religion, is as if a Phyſician ſhould endeavour to deſtroy all Medicaments, and Fathers kill their Sons, and the Maſter of Ceremonies deſtroy all Formalities and Courtſhips, and as if the Pope ſhould root out all the Eccleſiaſtick State. Nothing ſo combines with Government, if it be of God's appointment, as the Religion of the Church of *England*, becauſe nothing does more adhere to the Word of God, and diſregard the crafty advantages of the world. If any man ſhall not decline to try his Title by the Word of God, it is certain there is not in the world a better guard for it then the

true

true Proteſtant Religion, as it is taught in our Church. But let things be as it pleaſe God; it is certain that in that day when Truth gets her Victory, in that day we ſhall prevail againſt all God's enemies and ours, not in the purchaces and perquiſites of the world, but in the rewards and returns of Holineſs and Patience, and Faith and Charity; for by theſe we worſhip God, and againſt this intereſt we cannot ſerve any thing elſe.

In the mean time we muſt by all means ſecure the foundation, and take care that Religion may be convey'd in all its material parts, the ſame as it was, but by new and permitted inſtruments.

ments. For let us ſecure that our young men be good Chriſtians, it is eaſie to make them good Proteſtants, unleſs they be abus'd with prejudice, and ſuck venom with their milk; they cannot leave our Communion till they have reaſon to reprove our Doctrine.

There is therefore in the following pages a Compendium of what we are *to Believe*, what *to Doe*, and what *to Deſire*. It is indeed very little; but it is enough to begin with, and will ſerve all perſons ſo long as they need milk, and not ſtrong meat. And he that hath given the following Aſsiſtances to thee deſires to be even a door-keeper in God's

God's Houſe, and to be a ſervant of the meaneſt of God's ſervants, and thinks it a worthy employment to teach the moſt ignorant, and make them to know Chriſt, though but in the firſt rudiments of a holy Inſtitution. This onely he affirms, That there is a more ſolid comfort and material ſupport to a Chriſtian ſpirit in one Article of Faith, in one period of the Lord's Praier, in one Holy Leſſon, then in all the diſputes of impertinent people, who take more pains to prove there is a Purgatory then to perſuade men to avoid Hell: And that a plain Catechiſm can more inſtruct a Soul, then the whole day's prate which ſome daily

daily ſpit forth, to bid them *get Chriſt*, and perſecute his Servants.

Chriſtian Religion is admirable for its wiſedom, for its ſimplicity; and he that preſents the following papers to thee, deſigns to teach thee as the Church was taught in the early daies of the Apoſtles; to believe the Chriſtian Faith, and to underſtand it; to repreſent plain Rules of Good Life; to deſcribe eaſie Forms of Praier; to bring into your Aſſemblies Hymns of Glorification and Thankſgiving, and Pſalms of Praier. By theſe eaſie paths they lead Chriſt's little ones into the Fold of their great Biſhop: and if by this

this any ſervice be done to God, any miniſtery to the Soul of a Childe or an ignorant Woman, it is hoped that God will accept it: and it is reward enough, if by my Miniſtery GOD will bring it to paſs that any Soul ſhall be inſtructed, and brought into that ſtate of good things, that it ſhall rejoice for ever.

But do thou pray for him that deſires this to thee, and endeavours it,

Jer. Taylor.

Credenda,

CREDENDA,

OR,

What is to be Believed.

A

SHORT CATECHISM

FOR

The inſtitution of young perſons

IN

The Chriſtian Religion.

QUESTION.

IN what does true Religion conſiſt?

ANSWER.

In the *knowledge of the one true God*, John 17. 3. and, *whom he hath ſent, Jeſus Chriſt*, 1 John 2. 23. and in the worſhipping and ſerving them.

Queſt. *What doſt thou believe concerning God?*

Deut. 6. 2. Exo. 20. 2, 3. Revel. 1. 4. Pſal. 90. 2. 1 Tim. 1. 17. Gen. 1. 1. Exo. 20. 11. Heb. 3. 4. Iſa. 40. 12. Job 42. 2, 3. Pſal. 139. 1, &c. Pſal. 147. 5. Exo. 34. 6, 7. 1 Tim. 6. 1, 16. John 4. 24. 1 Kings 8. 27 Amos 3. 6. Pſ. 139. 1, 9. Acts 7. 48, 49.

Anſw. 1. That there is a God: 2. That he is one, 3. Eternal, 4. Almighty: 5. That he hath made all the World: 6. That he knows all things: 7. That he is a Spirit; not of any ſhape, or figure, or parts, or body: 8. That he is preſent in all places: 9. That his ſeat is in Heaven, and he governs all the world, ſo that nothing happens without his order and leave: 10. That he is the Fountain of Juſtice, 11. of Mercy, 12. of Bounty or Goodneſs: 13. That he is unalterably happy, and infinitely perfect: 14. That no evil can come near him: 15. And he is the Rewarder of them that diligently ſeek him.

Pſal. 2. 4. & 103. 19. & 115. 3. Iſa. 11. 4. & 44. 6. Job 9. 4. &c. Deut. 32. 39. Gen. 18. 25. Deut. 32. 4. Exod. 43. 7. Pſ. 103. 8. & 25. 8. & 86. 5. Pſ. 51. 2. Jam. 1. 17. Heb. 11. 6.

Queſt. *What other Myſtery is revealed concerning God?*

Matt. 28. 19. Joh. 14. 16, 26. & 15. 26. 2 Cor. 12. 4, 5, 6, 2 Cor. 13. 13 1 Joh. 5. 7. 1 John 1, 18. & 3. 16. Luk. 24. 49.

Anſw. That God being one in Nature, is alſo three in Perſons, expreſſed in Scripture by the names of [*Father, Son, & Holy Spirit*] The firſt Perſon being known to us by the name of [*The Father of our Lord Jeſus Chriſt.*] The ſecond Perſon is called [*The Son*, and *the Word of the Father.*] The third is [*The Spirit and*

and Promiſe of the Father.] And theſe are *Three* and *One* after a ſecret manner, which we muſt believe, but cannot underſtand. Acts 1. 4. & 2. 33.

Queſt. *What is this God to us?*

Anſw. He is our Creator and Father, and therefore he is our Lord; and we are his Creatures, his Sons, and his Servants. Coloſ. 1. 16. Acts 17. 24. 1 Cor. 8. 6. & 1 Cor. 6. 18. Gal. 1. 4.

Phil. 2. 22. Dan. 2. 47. Zech. 4. 14. & 14. 9. Matt. 11. 25.

Queſt. *Wherefore did God create and make us?*

Anſw. That we might doe him honour and ſervice, and receive from him infinite felicities. Pſal. 145. 10, 11. Acts 14. 15. Gen. 2. 7.

Queſt. *How did God make man?*

Anſw. By the Power of his word out of the ſlime of the earth, and he breathed into him the breath of life.

Queſt. *Was man good or bad when God made him?*

Anſw. Man was made pure and innocent. Eccles. 7. 29 Ecclus. 15. 14.

Queſt. *How then did man become ſinfull and miſerable?*

Anſw. By liſtening to the whiſpers of a tempting ſpirit, and breaking an eaſie Commandment which God gave him as the firſt trial of his obedience. Gen. 3. per tot.

Queſt. *What evils and changes followed this ſin?*

Anſw. Adam, who was the firſt man

Rom. 5. 12. & 3. 23. & 6. 20. Eph. 2. 3. and the first sinner, did both for himself and his posterity fall into the state of death, of sickness and misfortunes, and disorder both of body and Soul: we were thrown out of Paradise, and lost our Immortality.

Quest. *Was man left in these evils without remedy?*

Gen. 3. 15. Gal. 4. 4. 1 Pet. 1. 20. John 3. 16. Heb. 2. 14, 15, &c. *Answ.* No; but God, pitying his creature, promised, That of the seed of the Woman he would raise up a Saviour and Redeemer, who should restore us to God's favour, and to the felicity which we lost.

Quest. *How did God perform the promise?*

Joh. 8. 25, 18 Heb. 2. 9. & 16. 17, 18. Luke 1. 74, 75. *Answ.* By sending *Jesus* Christ to take upon him our nature, to die for our sins, to become our Lord, and the Author of holiness, and life, and Salvation to mankinde.

Isa. 9. 6. 1 Tim. 3. 16. 1 Joh. 5. 20. Isa. 35. 4, 5. Joh. 1. 2. & 18. & Joh. 8. 5, 8 Rev. 1. 8. Heb. 13. 8. & 1. 8. Phil. 2. 6. Rom. 9. 5. Gal. 4. 4. Rom. 1. 3. Acts 2. 30. & 3. 32. & 3. 22. Quest. *Who is Jesus Christ?*

Answ. He is the Son of God, the second Person of the holy Trinity, equal with the Father, true God, without beginning of life or end of daies.

Quest. *How then could he be our Redeemer, and the promised seed of the Woman?*

Answ. The Son of God in the fulness of time, by the miracles of his Mercy, took upon him humane Nature, and united it after a wonderfull manner

manner to his Godhead; so that he was both *God and Man*. He was born of a Virgin, who conceived him not by any natural means, but by the power of the Holy Ghost, and was called *Jesus Christ*; and his Mother's name was *Mary*, of the seed of *Abraham*, of the family of *David*. And all these things came to pass when *Augustus Cæsar* was Lord of the Roman Empire. Heb. 1. 1. & 2. 11. Acts 13. 23. Deut. 18. 15 Matth. 1. 18. Matth. 1. 21. Luke 2. 4, 5, &c.

Quest. *How did Jesus Christ work this promised redemption for us?*

Answ. By his holy and humble life, and his obedient dying a painful death for us upon the Cross. Heb. 2. 10.

Quest. *What benefits do we receive by the life and death of Jesus Christ?*

Answ. We are instructed by his Doctrine, encouraged by his excellent Example, we are reconciled to God by his Death; He hath given us an excellent Law, and glorious Promises, and himself hath received power to make good all those Promises to his Servants, and fearfully to destroy them that will not have him to reign over them. Reade the third & 4th and the fifth Chapters to the Hebr. Eph. 2. 13, 14, 15. Luk. 19. 27. & 24. 46, 47.

Quest. *What Promises hath Jesus Christ made us in the Gospel?*

Answ. He hath promised to give us all that we need in this life; That every thing shall work together for our Matt. 6. 25, &c. Rom. 8. 28. Joh. 13. 33.

Acts 14. 22. 2 Cor. 1. 4. Matt. 8. 11, 12. & 11. 20, 21. Joh. 6. 44, 45. 2 Pet. 3. 4. Acts 2. 38. & 3. 19. Luke 18. 7. Matth. 7. 7. Col. 2. 13. 1 Cor. 15. 54, 55, 57. Rev. 14. 13. 1 Cor. 15. 22. 1 Cor. 6. 14. 2 Cor. 4. 14.

good; That he will be with us in tribulation and perſecution. He hath promiſed his Graces and his holy Spirit to enable us to doe our duty; and if we make uſe of theſe Graces, he hath promiſed to give us more: He hath promiſed to forgive us our ſins; to hear our praiers; to take the ſting of death from us; to keep our Souls in ſafe cuſtody after death; and in his due time to raiſe our bodies from the grave, and to joyn them to our Souls, and to give us eternal life, and joies that ſhall never ceaſe. John 6. 40.

Queſt. *How is Jeſus Chriſt able to doe all this for us?*

Matt. 28. 6. & 18. Phi. 2. 9, &c. Heb. 2. 9. & 5. 9. & 1. 8. Tit. 2. 13, 14 Eph. 3. 14, 15, 20. 1 Cor. 11. 3.

Anſw. When he had ſuffered death, and was buried three daies, God raiſed him up again, and gave him all power in Heaven and earth, made him Head of the Church, Lord of Men and Angels, and the Judge of the quick and dead.

Epheſ. 5. 23. Coloſſ. 2. 10. Acts 10. 42. 2 Tim. 4. 1. & 8. 17, 31. 1 Pet. 4. 5.

Queſt. *By what means doth Jeſus Chriſt our Lord convey all theſe bleſſings to us?*

1 Tim. 2. 5. Heb. 8. 6. & 9. 15. & 12. 24.

Anſw. Jeſus Chriſt had three Offices, and in all he was *Mediator* between God and Man; He is our Prophet, our Prieſt, and our King.

Queſt.

Queſt. *What was his Office as he was a Prophet?*

Anſw. This Office he finiſhed on earth; beginning when he was thirty years old to preach the Goſpel of the Kingdome, Faith and Repentance. John 1. 18. Luke 3. 23. John 5. 43. Luk. 24. 19. Acts 3. 23, &c.

Queſt. *When began his Prieſtly Office? and wherein does it conſiſt?*

Anſw. It began at his death; for he was himſelf the Prieſt and the Sacrifice, offering himſelf upon the Altar of the Croſs for the ſins of all the world. Heb. 5. 5, 7, 8, &c. Heb. 7. *per totum.*

Queſt. *Did his Prieſtly Office then ceaſe?*

Anſw. No: *He is a Prieſt for ever*, that is, unto the end of the world, and repreſents the ſame Sacrifice to God in Heaven, interceding and praying continually for us in the virtue of that Sacrifice, by which he obtains relief of all our neceſſities. Heb. 7. 24, 25.

Queſt. *What doth Chriſt in Heaven pray for on our behalf?*

Anſw. That our ſins may be pardoned, our infirmities pitied, our neceſſities relieved, our perſons defended, our temptations overcome, that we may be reconciled to God, & be ſaved. Rom. 8. 33, 34. 1 John 2. 1. Heb. 4. 14, 15, 16.

Queſt. *How is Jeſus Chriſt alſo our King?*

Anſ. When he aroſe from his grave, and had for fourty daies together con-

Heb. 1. 3, 8. Pſal. 110. 1. 1 Theſ. 1. 10 Acts 1. 3. Luk. 24. 51. & 1. 33. 1 Pet. 3. 23.

verſed with his Diſciples, *ſhewing himſelf alive by many infallible tokens*, he aſcended into Heaven, and there ſits at the right hand of God, all things being made ſubject to him, Angels, and Men, and Devils, Heaven and Earth, the Elements, and all the Creatures; and over all he reigns, comforting and defending his Elect, ſubduing the power of the Devil, taking out the ſting of Death, and making all to ſerve the glory of God, and to turn to the good of his Elect.

Queſt. *How long muſt his Kingdom laſt?*

Pſal. 110. 1. 1 Cor. 15. 24, 25, 28. Matth. 25. 34, 41.

Anſw. Till Chriſt hath brought all his enemies under his feet, that is, till the day of Judgement: in which Day ſhall be performed the greateſt acts of his Kingly power; for then he ſhall quite conquer Death, triumph over the Devils, throw his enemies into Hell-fire, and carry all his Elect to never-ceaſing glories: and then he ſhall deliver up the Kingdom to his Father, that God may be all in all.

Queſt. *How is Chriſt a Mediator in all theſe Offices?*

Anſw. A *Mediator* ſignifies one that ſtands between God and us. As Chriſt is a *Prophet*, ſo he taught us his Father's will, and ties us to obedience: As he is a *Prieſt*, he is our *Redeemer*, having

Gal. 3. 20. Heb. 8. 6.

having paid a price for us, even his moſt precious bloud; and our *Advocate*, pleading for us, and mediating our Pardon and Salvation: As he is a *King*, ſo he is our Lord, our Patron, and our Judge; yet it is the Kingdom of a Mediator, that is, in order to the world to come, but then to determine and end. And in all theſe he hath made a *Covenant* between God and us of an everlaſting intereſt. & 9. 15. & 12. 24. 1 Cor. 15. 24

Queſt. *What is the Covenant which Jeſus Chriſt our Mediator hath made between God and us?*

Anſ. That God will write his Laws in our hearts, and will pardon us and defend us, and raiſe us up again at the laſt day, and give us an inheritance in his Kingdom. Heb. 8. 6. & 10. 13. Heb. 10. 16. & 12. 24. Jer. 31. 31.

Queſt. *To what Conditions hath he bound us on our parts?*

Anſw. Faith and Repentance. Mark. 16. 16.

Queſt. *When do we enter into this Covenant?* Matt. 4. 17. Acts 8. 37. & 2. 31.

Anſw. In our Baptiſm, and at our ripe years, when we underſtand the ſecrets of the Kingdom of Chriſt, and undertake willingly what in our names was undertaken for us in our infancy. Acts 2. 38, 41. & 3. 19.

Queſt. *What is the Covenant of Faith which we enter into in Baptiſm?*

Anſw. We promiſe to believe that *Jeſus* Chriſt is the *Meſſias*, or he that 1 John 2. 9. Matt. 16. 16. & 1. 18.

was to come into the world; That he is the Anointed of the Lord, or the *Lord's Christ*; That he is the Son of God, and the Son of the Virgin *Mary*;

1 Tim. 3. 16. Rom. 14. 9. Acts 1. 9. & 3. 21. & 17. 31. Rev. 1. 5. & 17. 14.

That he is God incarnate, or *God manifested in the flesh*; That he is the Mediator between God and Man; That he died for us upon the Cross, and rose again the third day, and ascended into Heaven, and shall be there till the day of Judgment; That then he shall be our Judge; In the mean time he is the King of the world, and Head of the Church.

Quest. *What is the Covenant of Repentance?*

Luke 1. 75. Tit. 2. 11, 12 1 Pet. 2. 1, 2, 3. 2 Pet. 1. 4, &c. Heb. 12. 1, 2

Answ. We promise to leave all our sins, and with a hearty and sincere endeavour to give up our will and affections to Christ, and doe what he hath commanded (according to our power and weakness.)

Quest. *How if we fail of this Promise through infirmity, and commit sin?*

Answ. Still we are within the Covenant of Repentance, that is, within the promise of pardon, and possibility of returning from dead works, and mortifying our lusts: and though this be done after the manner of men, that is, in weakness, and with some failings; yet our endeavour must be hearty, and constant, and diligent, and

1 Joh. 2. 12. & 5. 16, 17. Gal. 6. 1. & 5. 24, 25.

our

our watchfulneſs and praiers for pardon muſt be laſting and perſevering.

Queſt. *What Miniſteries hath Chriſt appointed to help us in this duty?*

Anſw. The Miniſtery of the Word and Sacraments, which he will accompany with his Grace and his Spirit. Rom. 10. 15 Eph. 2. 20. & 4. 11, 12. 1 Cor. 12. 28 2 Cor. 5. 20. Matt. 28. 20.

Queſt. *What is a Sacrament?*

Anſw. An outward Ceremony ordained by Chriſt, to be a ſign and a means of conveying his grace unto us.

Queſt. *How many Sacraments are ordained by Chriſt?*

Anſw. Two: Baptiſm, and the Supper of our Lord. Matt. 28. 19. & 26. 26. 1 Cor. 11. 21

Queſt. *What is Baptiſm?*

Anſw. An outward waſhing of the Body in Water, in the Name of the Father, Son, and Holy Ghoſt: in which we are buried with Chriſt in his death, after a Sacramental manner, and are made partakers of Chriſt's Death and of his Reſurrection, teaching us, that we ſhould riſe from the death of Sin to the life of Righteouſneſs. Gal. 3. 27. — Eph. 5. 26. 1 Cor. 12. 13. — Col. 2. 11, 12. Rom. 6. 4. — Acts 2. 38. John 3. 5. — Acts 22. 16. Tit. 3. 5. — Heb. 10. 22. 1 Pet. 3. 21.

Queſt. *What is the Sacrament of the Lord's Supper?*

Anſw. A ceremony of eating Bread and drinking Wine, being bleſſed and conſecrated by God's Miniſter in publick Aſſemblies, in remembrance of 1 Cor. 11. 23 24, 25. Matt. 26. 26. Mark 14. 22 Luke 22. 19.

Chriſt's

Christ's Death and Passion.

Quest. *What benefits are done unto us by this Sacrament?*

1 Cor. 10. 16. Mat. 26. 28. *Answ.* Our Souls are nourished by the Body and Bloud of Christ, our Bodies are sealed to a blessed Resurrection and to Immortality; our Infirmities are strengthened, our Graces increased, our Pardon made more certain: and when we present our selves to God, having received Christ's Body within us, we are sure to be accepted, and all the good Praiers we make to God for our selves and others are sure to be heard.

Quest. *Who are fit to receive this Sacrament?*

1 Cor. 11. 27, 28, 29. *Answ.* None but baptized Christians, and such as repent of their Sins, and heartily purpose to lead a good Life.

Quest. *What other Ministeries hath Christ ordained in his Church to help us, and to bring so many great purposes to pass?*

2 Cor. 5. 18. Acts 20. 28. 1 Pet. 5. 2. Gal. 1. 16. James 5. 14. *Answ.* Jesus Christ hath appointed Ministers and Embassadors of his own, to preach his Word to us, to pray for us, to exhort and to reprove, to comfort and instruct, to restore and reconcile us, if we be overtaken in a fault, to visit the sick, to separate the vile from the precious, to administer the Sacraments,

ments, and to watch for the good of our Souls.

Queſt. *What are we tied to perform towards them?*

Anſ. To pay them honour and maintenance, to obey them in all things according to the Goſpel, and to order our ſelves ſo that they may give account of our Souls with chearfulneſs and joy. Gal. 6. 6. 1 Tim. 5. 17. Heb. 13. 17.

Queſt. *Which are the Commandments and Laws of Jeſus Chriſt?*

Anſw. They are many, but eaſie; holy, but very pleaſant to all good minds, to ſuch as deſire to live well in this world and in the world to come: and they are ſet down in the Sermons of our Bleſſed Lord and of his Apoſtles; but eſpecially in the 5, 6, 7. Chapters of S. *Matthew*. Reade alſo Rom. 12. Eph. 5, & 6. Chapters. 1 Theſ. 5.

AN

AN EXPOSITION OF The Apostles *Creed.*

I Believe in God,

I Believe that there is a God who is one, true, supreme and alone, infinitely wise, just, good, free, eternal, immense and blessed, and in him alone we are to put our trust.

Luke 6. 35. Deut. 10. 17. & 6. 4. Mar. 12. 29, 32. 1 Cor. 8. 4. John 17. 3. 1 Thes. 1. 9. Psal. 90. 2. & 93. 2. & 77. 13. & 95. 3. & 147. 5. Rom. 16. 27. 1 Tim. 1. 17. 2 Chron. 19. 7. Psal. 119. 137. 1 Chron. 16. 34. Psal. 34. 8. & 135. 3, 5. Exod. 33. 19. 1 Tim. 1. 11.

The Father Almighty,

I believe that he is (1.) *the Father* of our Lord *Jesus* Christ, and (2.) of all that believe in him, whom he hath begotten by his Word, and adopted to the inheritance of Sons: and because he is our *Father*, he will doe us all that good to which we are created and designed by Grace; and because he is *Almighty*, he is able to perform it all; and

John 8. 38. Rom. 8. 29, 32. 1 Cor. 8. 6. & 15. 24. Mat. 24. 36. Heb. 2. 11. 1 Pet. 1. 23. Gal. 4. 4.

and therefore we may ſafely believe in him and relie upon him.

Maker of Heaven & Earth.

He made the Sun and the Moon, the Stars, and all the regions of Glory; he made the Air, the Earth and the Water, and all that live in them; he made Angels and Men: and he who made them does, and he only can preſerve them in the ſame being, and thruſt them forwards to a better. He that preſerves them does alſo govern them, and intends they ſhould miniſter to his Glory; and therefore we are to doe worſhip and obedience to him in all that we can, and that he hath commanded. Iſa. 65. 17. & 66. 22. Acts 4. 24. Pſal. 36. 7, 8 Matt. 6. 26. & 10. 29, 30 Rev. 14. 7. Matt. 4. 10.

And in Jeſus Chriſt,

I alſo believe in *Jeſus* Chriſt, who is, and is called a Saviour, and the Anointed of the Lord, promiſed to the Patriarchs, whom God *anointed with the Holy Spirit and with power*, to become the *Great Prophet*, and declarer of his Father's Will to all the world, telling us how God will be worſhipped and ſerved: he is anointed to be *the Mediator* of the New Covenant, and *our High-Prieſt*, reconciling us to his Father by the Sacrifice of himſelf; and to be the *Great King* of all. Matt. 1. 21. John 3. 34. Acts 10. 38. & 3. 22, 23. Heb. 12. 24. & 1. 8. & 6. 17, 21. Rev. 1. 5.

all the world. And by this Article we
Acts 11. 26. & 26. 28. 1 Pet. 4. 16. are *Christians*, who serve and worship God the Father through *Jesus* Christ.

His only Son,

Jesus Christ is the Son of God, he
Luke 1. 32. Rom. 1. 3, 4. 1 Joh. 5. 9, &c. Heb. 1. 5. John 1. 11. Col. 1. 17, 18 15. Heb. 1. 3. Joh. 5. 19. Phil. 2. 6. John 3. 35. Col. 2. 9, 10. John 17. 24. alone, of him alone. For God by his Holy Spirit caused him to be born of a Virgin; by his power he raised him from the dead, and gave him a new Birth or being in the Body: he gave him all power, and all excellency. And beyond all this, he is *the express Image of his person, the brightness of his glory*, equal to God, *beloved before the beginning of the world*, of a nature perfectly Divine, *very God* by essence, and *very Man* by assumption; as *God* all one in nature with the Father, and as *Man*, one Person in himself.

Our Lord;

Matt. 28. 18. Acts 2. 36. Psal. 2, 6, 7, &c. 1 Cor. 8. 6. Heb. 1. 6. 1 Pet. 1. 21. *Jesus* Christ, God's only Son, is the Heir of all things and persons in his Father's house: All Angels and Men are his servants, and all the Creatures obey him. We are to believe in him, and by Faith in him onely and in his Name we shall be saved.

Who

Who was conceived by the Holy Ghoſt,

I believe that *Jeſus* Chriſt was not begotten of a Man, nor born by natural means, but that a Divine Power from God [God's Holy Spirit] did overſhadow the Virgin-Mother of Chriſt, and made her in a wonderfull manner to conceive *Jeſus* in her womb; and by this his admirable manner of being conceived he was the Son of God alone, and no Man was his Father. Luke 1. 35. Gal. 4. 4. Luke 1. 32.

Born of the Virgin Mary,

Though God was his Father, and he begat him by the power of the Holy Ghoſt, and cauſed him miraculouſly to begin in the womb of his Mother; yet from her he alſo derived his humane Nature, and by his Mother he was of the Family of King *David*, and called *the Son of Man*; his Mother being a holy perſon, not choſen to this great honour for her wealth or beauty, but by the good will of God, and becauſe ſhe was of rare exemplar modeſty and humility: and ſhe received the honour of being a Mother to the Son of God, and ever a Virgin, and all generations ſhall call her bleſſed. Luke 1. 26, &c. Matt. 1. 18. Luke 1. 48. Matt. 1. 25.

Suffe-

Suffered under Pontius Pilate,

After that *Jesus* passed through the state of Infancy and Childhood being
Luke 2. 51. subject to his Parents, and working in an humble Trade to serve his own and his Mother's needs, he grew to the e-
Luk. 3. 23. state of a man: he began to preach at the age of thirty years, and having for about three years and a half preached the Gospel, and taught us his Father's will, having spoken the Gospel of his Kingdome, and revealed to us the se-
Joh. 3. 4, &c. Acts 13. 39. Matt. 25. 31, 32. crets of *Eternal Life*, and *Resurrection of the Dead*, *Regeneration*, and *Renewing by the Holy Spirit*, *perfect Remission of sins*, and *Eternal Judgment*; at last, that he might reconcile the world to his Father, he became a Sacrifice for all our sins, and suffered himself to be taken by the malicious
Luk. 22. 63, &c. John 18. 12, &c. Matth. 26. & 27. Jews, and put to a painfull and shamefull death; they being envious at him for the number of his Disciples, and the reputation of his person, the innocence of his life, the mightiness of his Miracles, & the power of his doctrine: and this Death he suffered when *Pontius Pilate* was Governour of *Judæa*.

He

Was Crucified,

Jeſus Chriſt being taken by the Rulers of the Jews, bound and derided, buffeted and ſpit upon, accuſed weakly and perſecuted violently; at laſt, wanting matter and pretences to condemn him, they asked him of his Perſon and Office: and becauſe he affirmed that great Truth, which all the world of good men long'd for, that he was the *Meſſias*, and deſigned to *ſit at the right hand of the Majeſty on high*, they reſolved to call it *Blaſphemy*, and delivered him over to *Pilate*, and by importunity and threats forced him, againſt his Conſcience, to give him up to be ſcourged, and then to be Crucified. The Souldiers therefore mocking him with a Robe and Reed, and preſſing a Crown of Thorns upon his head, led him to the place of his death; compelling him to bear his Croſs, to which they preſently nail'd him; on which for three hours he hanged in extreme torture, being a ſad ſpectacle of the moſt afflicted and the moſt innocent perſon of the whole world.

Matth. 27. Mark 15. Luke 23. John 19.

Dead,

When the Holy *Jeſus* was wearied with tortures, and he knew all things were now fulfilled, and his Father's wrath

wrath appeased towards Mankinde, his
Ibidem. Father pitying his innocent Son groaning under such intolerable miseries, hastened his Death; and *Jesus* commending his Spirit into the hands of
Joh. 18. 30. Phil. 2. 8. his Father, cried with a loud voice, bowed his head, and died, and by his death sealed all the Doctrines and Revelations which he first taught the world, and then confirmed by his Bloud. He was consecrated *our merciful High-Priest*,
Col. 1. 20. and by a feeling of our miseries and temptations, became
Isa. 53. 10. *able to help them that are tempted*; and for these his sufferings was exalted
Heb. 7. 25. & 9. 12. & 7. 18. to the highest Throne, and seat of the right hand of God; and hath shewn,
Luk. 23. 46. that to Heaven there is no surer way
Joh. 10. 17, 18. 12. 32. & 11. 51. then suffering for his Name; and hath taught us willingly to suffer for his sake, what himself hath already suffered for
Eph. 2. 13, 14. ours. He reconciled us to God by his
Heb. 2. 10. Death, led us to God, drew us to himself, redeemed us from all iniquity, purchased us for his Father, and for
Col. 1. 21, 22. ever made us his servants and redeemed ones, that we being dead unto
Tit. 2. 14. sin, might live unto God. And this Death, being so highly beneficial to
John 6. 51. us, he hath appointed means to apply to us, and to represent to God for us
1 Pet. 2. 24. & 4. 13. in the Holy Sacrament of his last Supper. And upon all these considerations,

that

that Croſs which was a ſmart and ſhame to our Lord, is honour to us, and as it turned to his glory, ſo alſo to our Spiritual advantages. 2 Tim. 2. 11. Gal. 6. 14.

And Buried.

That he might ſuffer every thing of humane nature, he was by the care of his friends and Diſciples, by the leave of *Pilate*, taken from the Croſs, and embalmed, (as the manner of the Jews was to bury) and wrap'd in linen, and buried in a new grave hewn out of a Rock. And this was the laſt and loweſt ſtep of his Humiliation.

He deſcended into Hell.

That is, He went down *into the lower parts of the earth*, (as himſelf called it) into the heart of the earth; by which phraſe the Scripture underſtands the ſtate of Separation, or of Souls ſevered from their bodies. By this his deſcending to the land of darkneſs, where all things are forgotten, he ſanctified the ſtate of Death and Separation, that none of his ſervants might ever after fear the jaws of Death and Hell, whither he went, not to ſuffer torment, (becauſe he finiſhed all that upon the Croſs) but to triumph over the gates of Hell, to verifie his Death, and the event of his Sufferings, and to break the iron bars of thoſe

Eph. 4. 9. Matt. 12. 40. Acts 2. 27. Hoſ. 13. 14. 1 Cor. 15. 54, &c. Rev. 20. 13, 14. Matt. 16. 18.

Rev. 1. 17, 18. those lower prisons, that they may open and shut hereafter onely at his command.

The third day he rose again from the Dead.

Mark 16. 1. Acts 10. 40. After our Lord *Jesus* had abode in the grave the remaining part of the day of his Passion, and all the next day, early in the morning upon the third day, by the power of God, he was Rom. 14. 9. raised from Death and Hell to Light Acts 5. 30, &c. and Life, never to return to death any Col. 1. 18. more, and is become the first-born Matt. 28. 1. from the dead, the first-fruits of them 1 Pet. 3. 18. & 1. 3. that slept: and although he was *put to death in the flesh*, yet now, *being quickned in the Spirit, he lives for ever.* Eph. 1. 17. 1 Cor. 15. 20, &c. And as we all die in *Adam*, so in Christ we all shall be made alive; but every man in his own order: Christ is the first; and we, if we follow him in the Regeneration, shall also follow him in the Resurrection.

He ascended into Heaven,

When our dearest Lord was risen from the Grave, he conversed with his Luk. 24. 45, 50. Disciples for fourty daies together, often shewing himself alive by infallible Matt. 21. 17. proofs, and once to five hundred of his John 20, & 21. Disciples at one appearing. Having spoken

ſpoken to them fully concerning the affairs of the Kingdom, and the Promiſe of the Father; leaving them ſome few things in charge for the preſent, he ſolemnly gave them his Bleſſing, and in the preſence of his Apoſtles was taken up into Heaven by a bright Cloud and the miniſtery of Angels, being gone before us, to prepare a place for us above all Heavens, in the preſence of his Father, and at the foot of the Throne of God. From which glorious preſence we cannot be kept by the change of Death and the powers of the Grave, nor the depth of Hell, nor the height of Heaven; but Chriſt being lifted up ſhall draw all his Servants unto him.

Acts 1. 9. 1 Cor. 15. 6, 45. 47. Heb. 6. 19. Rom. 8. 38, 39. 1 John 3. 2.

And ſitteth at the right hand of God, the Father Almighty.

I believe that *Jeſus* Chriſt ſitteth in Heaven above all Principalities and Powers, being exalted above every Name that is named in Heaven and earth, that is, above every creature above and below, all things being put under his feet. That he is alwaies in the preſence of his Father, interceding for us, and governs all things in Heaven and earth, that he may defend his Church and adorn her with his Spirit, and

Phil. 2. 8, 9, &c. Eph. 1. 17, 22. Rom. 8. 34. Heb. 7. 27.

2 Pet. 1. 4. and procure and effect her eternal Salvation. There he ſits and reigns as King, and intercedes as our High-Prieſt. He is a miniſter of the Sanctuary, and of the true *Tabernacle which God made, and not man, the Author* Heb. 12. 2. *and Finiſher of our Faith, the Captain of our Confeſſion,* the great Apoſtle of our Religion, *the great Biſhop of our Souls,* the Head of the Church, and the Lord of Heaven and earth. And 1 Pet. 1. 20, 21. therefore to him we are to pay Divine Heb. 1. 6. Worſhip, Service and Obedience; and we muſt believe in him, and in God by him, and relie entirely on the mercies of God through *Jeſus* Chriſt.

From thence he ſhall come

In the Clouds ſhining, and adorned with the glory of his Father, attended John 14. 3. by millions of bright Angels, with the Matt. 24. 30. voice of an Archangel and a ſhout of all the heavenly Army, the Trump of God; 1 Theſſ. 4. 16. and every eye ſhall ſee him, and they that pierced his hands and his feet ſhall behold his Majeſty, his Terror, and Rev. 1. 7. his Glory; and all the families of the Acts 1. 11. earth ſhall tremble at his preſence, and 2 Tim. 4. 1. the powers of Heaven ſhall be ſhaken, and the whole earth and ſea ſhall be broken in pieces and confuſion; for then he ſhall come to put an end to this world, and

To

To judge the Quick and Dead.

For the Father judgeth no man, but hath given all judgment to his Son. Joh. 5. 22, 23. 1 Thess. 4. 16, 17.

And at this day of Judgment the Lord *Jesus* shall sit in the Air in a glorious Throne; and the Angels having gathered together God's Elect from the four Corners of the world, all the kindreds of the earth being brought before the Judgment-seat, shall have the Records of their Conscience laid open, that is, all that ever they thought, or spake, or did, shall be brought to their memory, to convince the wicked of the Justice of the Judge in passing the fearfull Sentence upon them, and to glorifie the mercies of God towards his *Redeemed ones*: and then the righteous Judge shall condemn the wicked to the portion of Devils for ever, to a state of torments, the second, and eternal, and intolerable death; and the godly being placed on his right hand, shall hear the blessed Sentence of Absolution, and shall be led by Christ to the participation of the glories of his Father's Kingdom for ever and ever.

Matt. 25. 32. Acts 10. 42. Matt. 25. 34, &c.

Amen.

I believe in the Holy Ghoſt [or] *the Holy Spirit.*

Who is the third Perſon of the holy, undivided, ever-bleſſed Trinity, which I worſhip and adore and admire, but look upon with wonder, and am not in a capacity to underſtand. I
Matt. 28. 19. believe that the Holy Spirit, into whoſe name, as of the Father and the Son, I was baptized, is the heavenly
John 15. 26. Acts 15. 32. Author, the Captain, the
16. 13. & 3. 33. Teacher and the Witneſs of
6. 45. —— -24. all the Truths of the Go-
7. 16, 17. — 13. ſpel: that as the Father
5. 37. —— 1, 2, 3. ſent the Son, ſo the Son
20. 28. from Heaven ſent the Holy Spirit to lead the Church into all Truth, to aſſiſt us in all Temptations, and to help us in
Luke 12. 12. the purchaſe of all Vertue. This Holy
John 17. 37. *Spirit proceeds from the Father*, and
14. 16. our Lord *Jeſus* received him from his
16. 13, 8. Father, and ſent him into the world; who receiving the things of Chriſt, and declaring the ſame excellent doctrines, ſpeaks whatſoever he hath heard from
Mat. 10. 8, 9. him; and inſtructed the Apoſtles, and
Eph. 1. 17. & 3. 16. builds the Church, and produces Faith, and confirms our Hope, and increaſes Charity. And this Holy Spirit our bleſſed Lord hath left with his Church for ever, by which all the Servants of God are

are enabled to doe all things neceſſary to Salvation, which by the force of Nature they cannot doe: and we ſpeak by the Spirit, and work by the Spirit, when by his aſſiſtances any waies imparted to us we ſpeak or doe any thing of our duty. He it is who enlightens our Underſtanding, ſanctifies our Will, orders and commands our Affections; he comforts our ſorrows, ſupports our ſpirits in trouble, and enables us by Promiſes, and Confidences, and Gifts, to ſuffer for the Lord *Jeſus* and the Goſpel. And all theſe things God the Father does for us by his Son, and the Son by the Holy Spirit, and the Holy Spirit by all means within and without, which are operative upon and proportionable to the nature of reaſonable creatures. This is he who works Miracles, gives the gifts of Prophecie and of Interpretation, that teaches us what and how to pray, that gives us Zeal and holy Deſires; who ſanctifies Children in Baptiſm, and confirms them with his grace in Confirmation, and reproves the world, and conſecrates Biſhops and all the Miniſters of the Goſpel, and abſolves the Penitent, and bleſſes the Obedient, and comforts the Sick, and excommunicates the Refractory, and makes interceſſion for the Saints, that

1 Cor. 2. 10, 11, 12. Rom. 8. 14, 15, 16. Rom. 14. 17. & 15. 13, 19. 1 Theſſ. 1. 6.

is, the Church and those whom he hath blessed, appointed and sanctified to these purposes, doe all these Ministeries by his Authority and his Commandment and his Aids. This is he that *testifies to our spirits that we are the sons of God*, and that makes us to *cry, Abba Father*; that is, who inspires into us such humble confidences of our being accepted in our hearty and constant endeavours to please God, that we can with chearfulness and joy call God our Father, and expect and hope for the portion of Sons both here and hereafter, and in the certainty of this hope, to work out our Salvation with fear and reverence, with trembling and joy, with distrust of our selves and mighty confidence in God. By this holy and ever-blessed Spirit several persons in the Church, and every man in his proportion, receives the gifts of Wisedom, and Utterance, and Knowledge, and Interpretation, and Prophecy, and Healing, and Government, and discerning of Spirits, and Faith, and Tongues, and whatsoever can be necessary for the Church in several ages and periods for her beginning, for her continuance, for her in prosperity, and for her in persecution. This is the great *Promise of the Father*, and it is *the gift of God*, which he will give to all them

Luk. 24. 49. & 4. 18.

them that ask him, and who live piously and chastly, and are persons fit to entertain so Divine a Grace. This holy Spirit God gives to some more, to some less, according as they are capable. They *who obey his Motions*, and love his presence, and improve his Gifts, shall have him yet more abundantly: but they that *grieve the Holy Spirit* shall lose that which they have; and they that *extinguish him*, belong not to Christ, but are in the state of reprobation; and they that *blaspheme* this holy Spirit, and call him the Spirit of the Devil, or the Spirit of Error, or folly, or doe malicious despites to him, that is, they who on purpose, considering and chusing, doe him hurt by word or by deed, (so far as lies in them) shall for ever be separated from the presence of God and of Christ, and shall never be forgiven in this world nor in the world to come. Lastly, this Holy Spirit seals us to the day of Redemption; that is, God gives us his Holy Spirit as a testimony that he will raise us again at the last day, and give us a portion in the glories of his Kingdom, in the inheritance of our Lord *Jesus*.

Acts 2. 33, 38.
Eph. 4. 7, 30.
1 Cor. 3. 16.
Eph. 1. 13.
Acts 7. 51.
Rom. 1. 14.
1 Thess. 5. 19
Mark 3. 29.
2 Cor. 1. 22. & 5. 5.

The holy Catholick Church,

I believe that there is and ought to

1 Tim. 3. 15. be a visible Company of men professing the service and discipline, that is, the Religion of the Gospel, who agree together in the belief of all the Truths of God revealed by *Jesus* Christ, and in confession of the Articles of this Creed, and agree together in praying and praising God through Eph. 3. 21. *Jesus* Christ, to reade and hear the Heb. 2. 12. Scriptures read and expounded, to pro- 10. 24. voke each other to love and to good works, to advance the honour of Christ, and to propagate his Faith and 1 Cor. 14. Worship. I believe this to be a *Holy* 26, &c. *Church*, *Spiritual*, and not *Civil* and Secular, but sanctified by their Profession, and the solemn *Rites* of it, pro- Matth. 18. fessing holiness, and separating from 17. 18. the evil manners of heathens and wicked persons, by their laws and institutions. Acts 12. 5. And this *Church* is *Catholick*, that 1 Cor. 1. is, it is not confined to the Nation of the Jews, as was the old Religion, but it is gathered out of all Nations, and is not of a differing Faith in differing places, but alwaies did, doth, and ever Gal. 1. 8, 9. shall profess the Faith which the Apostles preach'd, and which is contained in this Creed; which whosoever believes is a *Catholick* and a *Christian*, and he that believes not is neither. Col. 2. 8, 9. This *Catholick Church* I believe, that Heb. 13. 8, 9 is, I believe whatsoever all good Christians

ſtians in all ages and in all places did confeſs to be the Catholick and Apoſtolick Faith.

The Communion of Saints,

That is, the Communion of all *Chriſtians*; becauſe by reaſon of their holy Faith, they are called *Saints* in Scripture, as being begotten by God into a lively Faith, and cleanſed by Believing: and by this Faith, and the Profeſſion of a holy life in obedience to *Jeſus* Chriſt, they are ſeparated from the world, called to the knowledge of the Truth, juſtified before God, and indued with the holy Spirit of Grace, foreknown from the beginning of the world, and predeſtinated by God to be made conformable to the image of his Son, here in holineſs of life, hereafter in a life of glory; and they who are *Saints* in their belief and profeſſion muſt be ſo alſo in their practice and converſation, that ſo they may *make their calling and election ſure*, leſt they be Saints onely in name and title, in their profeſſion and inſtitution, and not in manners and holineſs of living; that is, leſt they be ſo before men, and not before God. I believe that all people who deſire the benefit of the Goſpel are bound to have a fellowſhip and ſociety with theſe *Saints*, and communi-

Acts 26. 10. 9. 13, 32. 1 Cor. 6. 11. & 1. 2. Matt. 22. 14.

1 Pet. 1. 2, 14, 15, 16. 2 Pet. 3. 11.

Matth. 18. 19, 18.

nicate with them in their holy things,
Heb. 10. 25. in their *Faith*, and in their *Hope*, and
in their *Sacraments*, and in their *Pray-*
1 Cor. 11. 23, &c. *ers*, and in their *Publick Assemblies*,
and in their *Government*; and must
doe to them all the acts of *Charity* and
Eph. 4. 13. 5. 6, 7, 21. 6. 18. mutual help which they can and are re-
quired to: and without this Commu-
nion of Saints, and a conjunction with
them who believe in God through *Je-*
sus Christ, there is no Salvation to be
Phil. 2. 4. & 1. 27. expected; which Communion must
be kept in *inward things* alwaies and
Rom. 16. 16, 17. by all persons, and testified by *outward*
1 Joh. 3. 18. *acts* alwaies, when it is possible, and
1 Pet. 1. 22. may be done upon just and holy con-
ditions.

The Forgiveness of sins,

Rom. 3. 28. Acts 2. 38. 13. 38. I believe that all the sins I commit-
ted before I came to the knowledge
of the Truth, and all the slips of hu-
mane infirmity, against which we hear-
tily pray, and watch, and labour, and
1 John 2. 1, 2, 12. Gal. 6. 2. all the evil habits of which we repent
John 20. 23. Mark 16. 16 so timely and effectually that we ob-
2 Pet. 1. 5, &c. tain their contrary graces and live in
Eph. 1. 13. them, are fully remitted by the bloud
1 Pet. 11. 5, 16, 17, 18. of Christ; which forgiveness we obtain
Jam. 2. 17, 20, &c. by *Faith* and *Repentance*, and therefore
are not justified by the *Righteousness*
of Works, but by the *Righteousness*
of Faith: and we are preserved in the
state

ſtate of forgiveneſs or juſtification by the fruits of a lively Faith, and a timely active Repentance. 1 John 3. 21, &c. Heb. 12. 14, 15, 16.

The Reſurrection of the body,

I believe that at the laſt day all they *whoſe ſins are forgiven, and who lived and died in the Communion of Saints, and in whom the holy Spirit did dwell,* ſhall riſe from their graves, their dead bones ſhall live and be clothed with fleſh and skin, and their bodies together with their Souls ſhall enter into the portion of a new life: and that this body ſhall no more ſee corruption, but ſhall riſe to an excellent condition; it ſhall be Spiritual, Powerful, Immortal and Glorious, like unto his glorious body, who ſhall then be our Judge, is now our Advocate, our Saviour, and our Lord. 1 Cor. 15. 29, &c. Matt. 22. 31. Rom. 8. 11, 23. John 6. 39. Phil. 3. 20. 2 Cor. 4. 1.

And the Life everlaſting.

I believe that they who have their part in this Reſurrection ſhall meet the Lord in the Air, and when the bleſſed Sentence is pronounc'd upon them, they ſhall for ever be with the Lord in joys unſpeakable and full of glory, God ſhall wipe all tears from their eyes; there ſhall be no fear or ſorrow, no mourning or death; a friend ſhall never go away from thence, and an 1 Theſſ. 4. 17 Rev. 21. 4. Rev. 22. 5.

enemy ſhall never enter: there ſhall be fulneſs without want, light eternal
Matt. 25. 34. brighter then the Sun, day and no night, joy and no weeping, difference in degree and yet all full; there is *love without diſſimulation*, excellency without envy, multitudes without confuſion, muſick without diſcord; there the Underſtandings are rich, the Will is ſatisfied, the Affections are all love and all joy, and they ſhall reign with God and Chriſt for ever and ever.

Amen.

This is the Catholick Faith, which except a man believe faithfully he cannot be ſaved.

Tertull. de velandis Virgin.

"*Regula quidem fidei una omnino*
"*eſt, ſola immobilis & irreformabi-*
"*lis, credendi, ſcilicet, in unicum*
"*Deum Omnipotentem, &c. Hâc le-*
"*ge fidei manente, cætera jam diſci-*
"*plinæ & converſationis admittunt*
"*novitatem correctionis, operante, ſcil.*
"*& proficiente uſque in finem Gratiâ*
"*Dei.*

The Rule of Faith is wholly one, unalterable, never to be mended, never changed; to wit, *I believe in God, &c.* This Law of Faith remaining, in other things you may encreaſe and grow.

S. Aug.

S. Aug. de Fide & Symb.

" *Hæc est Fides, quæ paucis verbis*
" *tenenda in symbolo Novellis datur.*
" *Quæ pauca verba fidelibus nota sunt:*
" *ut credendo subjugentur Deo, sub-*
" *jugati rectè vivant, rectè vivendo*
" *cor mundent, corde mundo quod cre-*
" *dunt intelligant.*

This is the Faith which in few words is given to Novices. These few words are known to all the faithful; that by believing they may be subject to God, by this subjection they may live well, by living well they may purifie their hearts, and with pure hearts they may [relish and] understand what they do believe.

Max. Taurin. de Tradit. Symb:

" *Symbolum tessera est & signacu-*
" *lum, quo inter Fideles Perfidósque*
" *secernitur.*

This Creed is the Badge or Cognisance by which the Faithfull are discerned from Unbelievers.

" *Hujus Catholici Symboli brevis &*
" *perfecta Confessio, quæ duodecim Apo-*
" *stolorum totidē est signata sententiis,*
" *tam instructa sit in munitione cœlesti,*
" *ut omnes Hæreticorum opiniones solo*
" *possint gladio detruncari.* Leo M. ad Pulcheriam Aug:

This short and perfect Confession of this Catholick Creed, which was con-

consigned by the Sentences of twelve Apostles is so perfect a celestial Armour, that all the Opinions of Hereticks may by this alone, as with a sword, be cut in pieces.

AGEN-

AGENDA:

OR,

Things to be done.

THE DIARY,

OR,

A RULE to ſpend each Day religiouſly.

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§ 1.

1. Suppoſe every day to be a day of buſineſs: for your whole life is a race, and a battel; a merchandiſe, and a journey. Every day propound to your ſelf a Roſary or a Chaplet of good Works, to preſent to God at night.

2. Riſe as ſoon as your health and other occaſions ſhall permit; but it is good to be as regular as you can, and as early. Remember,

ber, he that rises first to Praier hath a more early title to a Blessing. But he that changes night into day, labour into idleness, watchfulness to sleep, changes his hopes of blessing into a dream.

3. Never let any one think it an excuse to lie in bed, because he hath nothing to doe when he is up: for whoever hath a Soul, and hopes to save that Soul, hath work enough to doe *to make his calling and election sure*, to serve God and to pray, to reade and to meditate, to repent and to amend, to doe good to others, and to keep evil from themselves. And if thou hast little to doe, thou ought'st to imploy the more time in laying up for a greater Crown of Glory.

4. At your opening your eyes, enter upon the day with some act of piety,

1. Of Thanksgiving for the preservation of you the night past.
2. Of the Glorification of God for the works of the Creation, or any thing for the honour of God.

5. When you first go off from your bed, solemnly and devoutly bow your head, and worship the Holy Trinity, the Father, Son, and Holy Ghost.

6. When you are making ready, be as silent as you can, and spend that time in holy thoughts; there being no way left to redeem that time from loss, but by meditation and short mental praiers. If you chuse to

speak,

ſpeak, ſpeak ſomething of God's praiſes, of his goodneſs, his mercies, or his greatneſs. Ever reſolving that the firſt-fruits of thy Reaſon and of all thy Faculties ſhall be preſented to God, to ſanctifie the whole harveſt of thy converſation.

7. Be not curious, nor careleſs in your Habit, but alwaies keep theſe meaſures.

1. Be not troubleſome to thy ſelf or to others by unhandſomeneſs or uncleanneſs.
2. Let it be according to your ſtate and quality.
3. Make Religion to be the difference of your habit, ſo as to be beſt attired upon Holy or Feſtival daies.

8. In your dreſſing, let there be ejaculations fitted to the ſeveral actions of dreſſing: as at waſhing your hands and face, pray God to cleanſe your Soul from ſin; in putting on your clothes, pray him to clothe your Soul with the righteouſneſs of your Saviour; and ſo in all the reſt.

For Religion muſt not onely be the garment of your Soul, to inveſt it all over; but it muſt be alſo as the fringes to every of your actions, that ſomething of Religion appear in every one of them, beſides the innocence of all of them.

9. As ſoon as you are dreſſed with the firſt preparation of your clothes, that you can decently doe it, kneel and ſay the Lord's Praier; then riſe from your knees, and doe what

what is neceſſary for you in order to your further dreſſing, or affairs of the houſe, which is ſpeedily to be done; and then finiſh your dreſſing according to the foregoing Rules.

10. When you are dreſſed, retire your ſelf to your Cloſet, and go to your uſual devotions; which it is good that at the firſt praiers they were divided into ſeven actions of Piety.

1. An act of Adoration.
2. Of Thankſgiving.
3. Of Oblation.
4. Of Confeſſion.
5. Of Petition.
6. Of Interceſſion.
7. Of Meditation, or ſerious, deliberate, uſeful reading of the holy Scriptures.

οὐκ ἔστι πηδὰ σωθῆναι μὴ συνεχῶς ἀναγινώσκοντας ἀπολαύοντα πνευματικῆς. S. Chryſ. Hom. 3. de Lazaro.

11. I adviſe that your reading ſhould be governed by theſe meaſures.

1. Let it not be of the whole Bible in order, but for your devotion uſe the New Teſtament, and ſuch portions of the Old as contain the Precepts of holy life.
2. The Hiſtorical and leſs uſeful part, let it be read at ſuch other times which you have of leiſure from your domeſtick imployments.
3. Thoſe portions of Scripture which you uſe in your Praiers, let them not be

be long: a Chapter at once, no more. But then what time you can afford, ſpend it in thinking and meditating upon the holy Precepts which you reade.

4. Be ſure to meditate ſo long, till you make ſome *act of piety* upon the occaſion of what you meditate: either that you get ſome new arguments againſt a ſin, or ſome new incouragements to vertue; ſome ſpiritual ſtrength and advantage, or elſe ſome act of Praier to God, or glorification of him.

5. I adviſe that you would reade your Chapter in the midſt of your Praiers in the Morning, if they be divided according to the number of the former actions; becauſe little interruptions will be apt to make your Praiers leſs tedious, and your ſelf more attent upon them. But if you find any other way more agreeing to your ſpirit and diſpoſition, uſe your liberty without ſcruple.

12. Before you go forth of your Cloſet, after your Praiers are done, ſet your ſelf down a little while and conſider what you are to doe that day, what matter or buſineſs is like to employ you or to tempt you; and take particular reſolution againſt that, whether it be matter of wrangling, or anger, or covetouſneſs, or vain courtſhip, or feaſting;

ſting; and when you enter upon it, remember upon what you reſolved in your Cloſet. If you are likely to have nothing extraordinary that day, a general recommendation of the affairs of that day to God in your Praiers will be ſufficient: but if there be any thing foreſeen that is not uſual, be ſure to be armed for it by a hearty, though a ſhort, Praier, and an earneſt prudent reſolution before-hand; and then watch when the thing comes.

13. Whoſoever hath Children or Servants, let him or her take care that all the Children and Servants of the family ſay their Praiers before they begin their work. The *Lord's Praier* and the *Ten Commandments*, with the *ſhort verſe* at the end of every Commandment, which the Church uſes, and *the Creed*, is a very good office for them, if they be not fitted for more regular offices. And to theſe alſo it were good that ſome proper Praier were apportioned, and they taught it. It were well if they would ſerve themſelves of this Form ſet down at the end of this Diary.

14. Then go about the affairs of your houſe and proper imploiment, ever avoiding idleneſs, or too much earneſtneſs of affection upon the things of the world: Doe your buſineſs *prudently, temperately, diligently, humbly, thankfully.*

15. Let there be no idle perſon in or about your family, of beggers or unimploied

ploied Servants, but find them all *work* and *meat*; call upon them carefully, reprove them without reproches or fierce railings. Be a maſter or a miſtreſs, and a friend to them, and exact of them to be faithfull and diligent.

16. In your Servants ſuffer any offence againſt your ſelf rather then againſt God; endure not that they ſhould ſwear, or lie, or ſteal or be wanton, or curſe each other, or be railers, or ſlanderers, or tel-tales, or ſowers of diſſention in the family, or amongſt neighbours.

17. In all your entercourſe with your neighbours in the day, let your affairs be wholly matter of buſineſs or civility, and alwaies managed with Juſtice and Charity: never let it be matter of curioſity or inquiry into the actions of others, alwaies without cenſuring or raſh judgment, without backbiting, ſlandering or detraction: Doe it not your ſelf, neither converſe with them that do. He or ſhe that loves tale-bearers ſhall never be beloved, or be innocent.

18. Before dinner and ſupper, as often as it is convenient or can be had, let the publick Praiers of the Church, or ſome parts of them, be ſaid publickly in the family, and let as many be preſent as you can. The ſame rule is alſo to be obſerved for Sundays and Holy-daies, for their going to Church. Let no ſervant be alwaies detained, but relieved and provided for by changes.

19. Let

19. Let your meal be temperate and wholeſome, according to your quality and the ſeaſon, begun and ended with Praier: and be ſure that in the courſe of your meal, and before you riſe, you recollect your ſelf, and ſend your heart up to God with ſome holy and ſhort ejaculation; remembring your duty, fearing to offend, or deſiring and ſighing after the eternal Supper of the Lamb.

20. After meal uſe what innocent refreſhment you pleaſe, to refreſh your minde or body, with theſe meaſures.

1. Let it not be too expenſive of time.
2. Let it not hinder your devotion, nor your buſineſs.
3. Let it be alwaies without violence or paſſion.
4. Let it not then wholly take you up when thou art at it; but let your heart retire with ſome holy thoughts and ſober recollections, leſt your mind be ſeiſed upon by it, and your affections carried off from better things: ſecure your affections for God, and ſober and ſevere imployment. Here you may be refreſhed, but take heed you neither *dwell here*, nor *ſin here*. It is better never to uſe recreation, then at any time to ſin by it: But you may uſe recreation, and avoid ſin, and *that's the beſt temper*. But if you cannot doe both, be more carefull of your Soul then of your refreſhment; and

and *that's the beſt ſecurity.* But then, in what you uſe to ſin, carefully avoid it, and change your refreſhment for ſome other inſtance in which you can be more innocent.

21. Entertain no long diſcourſe with any, but, if you can, bring in ſomething to ſeaſon it with Religion: as God muſt be in all your thoughts, ſo, if it be poſſible, let him be in all your diſcourſes, at leaſt let him be at one end of it; and when you can ſpeak of him, be ſure you forget not to think of him.

22. Toward the declining of the day be ſure to retire to your private devotions: Reade, meditate, and pray. In which I propound to you this method. On the Lord's day meditate of the glories of the Creation, of the works of God, and all his benefits to Mankinde, and to you in particular. Then let your devotion be humbly upon your knees, to ſay over the 8th and 19th Pſalms, and ſometimes the 104th, with proper Collects which you ſhall find or get: adding the form of thankſgiving which is in the *Rule of Holy Living*, pag. 378. in the manner as is there directed; or ſome other of your own chuſing.

Meditate on { *Munday*, *Tueſday*, *Wedneſday*, *Thurſday* } on { 1. *Death.* 2. *Judgment.* 3. *Heaven.* 4. *Hell.* }

Saying your uſual Praiers, and adding ſome ejaculations or ſhort ſayings of your own,

own, according to the matter of your devotion.

On *Friday* recollect your sins that you have done that week, and all your life-time; and let your devotion be to recite humbly and devoutly some penitential Litanies, whereof you may serve your self in the *Rule of Holy Living*, page 373.

On *Saturday* at the same time, meditate on the Passion of our Blessed Saviour and all the mysteries of our Redemption, which you may doe and pray together, by using the forms made to that purpose in the *Rule of Holy Living*, page 391. In all your devotions begin and end with the Lord's Praier.

Upon these two daies and Sunday, you may chuse some portions out of *the Life of Christ*, to reade and help your meditation, proper to the mysteries you are appointed to meditate, or any other devout books.

23. Reade not much at a time; but meditate as much as your time and capacity and disposition will give you leave: ever remembring, that little reading and much thinking, little speaking and much hearing, frequent and short praiers and great devotion, is the best way to be wise, to be holy, to be devout.

24. Before you go to bed, bethink your self of the day past: if nothing extraordinary hath hapned, your Conscience is the sooner examined; but if you have had any difference or disagreeing with any one, or a great

a great feaſt, or great company, or a great joy, or a great ſorrow, then recollect your ſelf with the more diligence: ask pardon for what is amiſs; give God thanks for what was good. If you have omitted any duty, make amends next day; and yet if nothing be found that was amiſs, be humbled ſtill, and thankfull, and pray God for pardon if any thing be amiſs that you know not of. If all theſe things be in your offices, for your laſt praiers be ſure to apply them according to what you finde in your examination: but if they be not, ſupply them with ſhort ejaculations before you begin your laſt praiers, or at the end of them. Remember alſo and be ſure to take notice of all the mercies and deliverances of your ſelf and your Relatives that day.

25. As you are going to bed, as often as you can conveniently, or that you are not hindred by company, meditate of death and the preparations to your grave. When you lie down, cloſe your eyes with a ſhort praier, commit your ſelf into the hands of your faithfull Creator: and when you have done, truſt him with your ſelf, as you muſt doe when you are dying.

26. If you awake in the night, fill up the intervals or ſpaces of your not ſleeping by holy thoughts and aſpirations, and remember the ſins of your youth: and ſometimes remember your dead, and that you ſhall die; and pray to God to ſend to you and all man-

mankind a mercy in the day of Judgment.

27. Upon the Holy-daies observe the same Rules; onely let the matter of your meditations be according to the mystery of the day. As upon *Christmas*-day meditate on the Birth of our Blessed Saviour, and reade the Story and Considerations which are in the *Life of Christ*: and to your ordinary devotions of every day add the Praier which is fitted to the mystery, which you shall finde in *the Life of Christ*, or *the Rule of Holy Living*. Upon the day of the Annunciation, or our *Lady-day*, meditate on the Incarnation of our Blessed Saviour; and so upon all the Festivals of the year.

28. Set apart one day for fasting once a week, or once a fortnight, or once a month, at least, but let it be with these cautions and measures.

1. Do not chuse a Festival of the Church for your Fasting-day.
2. Eat nothing till your afternoon-devotions be done, if the health of your body will permit it: if not, take something, though it be the less.
3. When you eat your meal, let it be no more then ordinary, lest your fasting-day end in an intemperate evening.
4. Let the actions of all the day be proportionable to it; abstain from your usual recreations on that day, and from greater mirth.

5. Be

5. Be ſure to deſign before-hand the purpoſes of your faſt, either for *Repentance*, or for *Mortification*, or for the advantages of *Praier*; and let your Devotions be accordingly. But be ſure not to think faſting, or eating fiſh, or eating nothing, of it ſelf to be pleaſing to God, but as it ſerves to one of theſe purpoſes.

6. Let ſome part of that day extraordinary be ſet apart for Praier, for the Actions of Repentance, for Confeſſion of ſins, and for begging of thoſe Graces for whoſe ſake you ſet apart that day.

7. Be ſure that on that day you ſet apart ſomething for the Poor; for *Faſting* and *Alms* are *the wings of Praier*.

8. It is beſt to chuſe that day for your faſt which is uſed generally by all Chriſtians, as Friday and Saturday: but do not call it a faſting-day, unleſs alſo it be a day of extraordinary devotion and of Alms.

9. From obſervation of all the daies of your life, gather out the four extraordinaries.

1. All the great and ſhameſull ſins you have committed.
2. All the excellent or greater acts of Piety which by God's grace you have performed.
3. All the great bleſſings you have received.

4. All the dangers and great ſickneſſes you have eſcaped; and upon all the daies of your extraordinary devotions, let them be brought forth, and produce their acts of vertue.
1. Repentance and praiers for pardon.
2. Reſolutions to proceed and increaſe in good works.
3. Thankſgiving to God.
4. Fear and watchfulneſs, leſt we fall into worſe, as a puniſhment for our ſin.

30. Keep a little Catalogue of theſe, and at the foot of them ſet down what Promiſes and Vows you have made, and kept or broken, and doe according as you are obliged.

31. Receive the bleſſed Sacrament as often as you can; endeavour to have it once a month, beſides the ſolemn and great Feſtivals of the year.

32. Confeſs your ſins often, hear the Word of God, make Religion the buſineſs of your life, your ſtudy, and chiefeſt care, & be ſure that in all things a ſpiritual Guide take you by the hand.

Thou ſhalt alwaies rejoice in the evening if thou doſt ſpend the day vertuously.

VIA PACIS.

A ſhort Method OF Peace and Holineſs; WITH A Manual of daily PRAIERS Fitted to the daies of the Week.

SUNDAY.

Decad the firſt.

1. IT is the higheſt wiſedom, by deſpiſing the world to arrive at Heaven: for they are bleſſed whoſe daily exerciſe it is to converſe with God by *Praier* and *Obedience*, by *Love* and *Patience*.

2. It is the extremeſt folly to labour for that which will bring torment in the end, and no ſatisfaction in the little enjoyment of it: to be unwearied in the purſuit of the

world, and to be soon tir'd in whatsoever we begin to doe for Christ.

3. Watch over thy self, counsel thy self, reprove thy self, censure thy self, and judge thy self impartially; whatever thou dost to others, do not neglect thy self. For every man profits so much as he does violence to himself.

4. They that follow their own sensuality stain their Consciences, and lose the grace of God; but he that endeavours to please God, whatever he suffers, is beloved of God. For it is not a Question, Whether we shall or shall not suffer, but Whether we shall suffer for God, or for the world; Whether we shall take pains in Religion, or in sin, to get Heaven, or to get riches.

5. What availeth knowledg without the fear of God? A humble ignorant man is better then a proud scholar, who studies natural things, and knows not himself. The more thou knowest, the more grievously thou shalt be judged. Many get no profit by their labour, because they contend for knowledg rather then for holy life; and the time shall come, when it shall more avail thee to have subdu'd *one lust*, then to have known *all mysteries*.

6. No man truly knows himself, but he groweth daily more contemptible in his own eyes. Desire not to be known, and to be little esteem'd of by men.

7. If all be well *within*, nothing can hurt

hurt us from *without*: for from inordinate love and vain fear comes all unquietneſs of ſpirit and diſtraction of our ſenſes.

8. He to whom all things are one, who draweth all things to one, and ſeeth all things in one, may enjoy true peace and reſt of ſpirit.

9. It is not much buſineſs that diſtracts any man, but the want of purity, conſtancy, and tendency towards God. Who hinders thee more then the unmortified deſires of thy own heart? As ſoon as ever a man deſires any thing inordinately, he is preſently diſquieted in himſelf. He that hath not wholly ſubdued himſelf is quickly tempted and overcome in ſmall and trifling things. The weak in ſpirit is he that is in a manner ſubject to his appetite, and he quickly falls into *indignation* and *contention*: and *envy*.

10. He is truly great that is great in Charity, and little in himſelf.

MONDAY.

The ſecond Decad.

11. WE rather often believe and ſpeak evil of others, then good. But they that are truly vertuous do not eaſily credit evil that is told them of their neighbours. For if others may *doe amiſs*, then may theſe alſo *ſpeak amiſs*. Man is frail

and prone to evil, and therefore may ſoon fail in words.

12. Be not raſh in thy proceedings, nor confident and pertinacious in thy conceits. But conſult with him that is wiſe, and ſeek to be inſtructed by a better then thy ſelf.

13. The more humble and reſign'd we are to God, the more prudent we are in our affairs to men, and peaceable in our ſelves.

14. The proud and the covetous can never reſt.

15. Be not aſham'd to be, or to be eſteem'd poor in this world: for he that hears God teaching him, will finde that it is the beſt wiſedom to withdraw all our affections from ſecular honour & troubleſome riches, and to place them upon eternal treaſures, and by patience, by humility, by ſuffering ſcorn and contempt, and all the Will of God, to get the true riches.

16. Be not proud of well-doing; for the judgment of God is far differing from the judgment of men.

17. Lay not thy heart open to every one, but with the wiſe and them that fear God. Converſe not much with young people and ſtrangers. Flatter not the rich, neither do thou willingly or lightly appear before great Perſonages. Never be partaker with the perſecutors.

18. It is eaſier, and ſafer, and more pleaſant to live in obedience, then to be at our own diſpoſing.

19. Al-

19. Alwaies yield to others when there is cauſe; for that is no ſhame, but honour: but it is a ſhame to ſtand ſtiff in a fooliſh or weak argument on reſolution.

20. The talk of worldly affairs hindreth much, although recounted with a fair intention: we ſpeak willingly, but ſeldom return to ſilence.

TUESDAY.

The third Decad.

21. WAtch and pray, leſt your time paſs without profit or fruit. But devout diſcourſes do greatly further our ſpiritual progreſs, if perſons of one minde and ſpirit be gathered together in God.

22. We ſhould enjoy more peace, if we did not buſie our ſelves with the words and deeds of other men, which appertain not to our charge.

23. He that eſteems his progreſs in Religion to conſiſt in exterior Obſervances, his devotion wil quickly be at an end: But to free your ſelves of paſſions is to lay the axe to the root of the tree, and the true way of peace.

24. It is good that we *ſometimes* be contradicted and ill thought of, and that we *alwairs* bear it well, even when we deſerve to be well ſpoken of: perfect peace and ſe-

curity cannot be had in this world.

25. All the Saints have profited by tribulations; and they that could not bear temptations, became reprobates, and fell from God.

26. Think not all is well within when all is well without; or that thy being pleas'd is a ſign that God is pleas'd: but ſuſpect every thing that is proſperous, unleſs it promotes Piety, and Charity, and Humility.

27. Doe no evil, for no intereſt, and to pleaſe no man, for no friendſhip, and for no fear.

28. God regards not how much we doe, but from how much it proceeds. He does much that loves much.

29. Patiently ſuffer that from others which thou canſt not mend in them, until God pleaſe to doe it for thee; and remember that thou mend thy ſelf, ſince thou art ſo willing others ſhould not offend in any thing.

30. Every man's vertue is beſt ſeen in adverſity and temptation.

WEDNESDAY.

The fourth Decad.

31. BEgin every day to repent, not that thou ſhouldſt at all defer it, or ſtand at the door, but becauſe all that is paſt ought

ought to ſeem little to thee, becauſe it is ſo in it ſelf: begin the next day with the ſame zeal, and the ſame fear, and the ſame humility, as if thou hadſt never begun before.

32. A little omiſſion of any uſual exerciſe of piety cannot happen to thee without ſome loſs and conſiderable detriment, even though it be upon a conſiderable cauſe.

33. Be not ſlow in common and uſual acts of Piety and Devotion, and quick and prompt at ſingularities: but having firſt done what thou art bound to, proceed to *counſels* and *perfections*, and the extraordinaries of Religion, as you ſee cauſe.

34. He that deſires much to hear news is never void of paſſions and ſecular deſires, and adherences to the world.

35. Complain not too much of hinderances of Devotion: if thou let men alone, they will let thee alone; and if you deſire not to converſe with them, let them know it, and they will not deſire to converſe with thee.

36. Draw not to thy ſelf the affairs of others, neither involve thy ſelf in the ſuits and parties of great Perſonages.

37. Know that if any trouble happen to thee, it is what thou haſt deſerved, and therefore brought upon thy ſelf. But if any comfort come to thee, it is a gift of God, and what thou didſt not deſerve. And remember, that oftentimes when thy body complains of trouble, it is not ſo much the

greatneſs of trouble, as littleneſs of thy ſpirit, that makes thee to complain.

38. He that knows how to ſuffer any thing for God, that deſires heartily the Will of God may be done in him, that ſtudies to pleaſe others rather then himſelf, to doe the will of his ſuperior, not his own, that chuſeth the leaſt portion, and is not greedy for the biggeſt, that takes the loweſt place, and does not murmure ſecretly; he is in the beſt condition and ſtate of things.

39. Let no man deſpair of mercy or ſucceſs ſo long as he hath life and health.

40. Every man muſt paſs through fire and water before he can come to refreſhment.

THURSDAY.

The fifth Decad.

41. SOon may a man loſe that by negligence which hath by much labour and a long time and a mighty grace ſcarcely been obtain'd: And what ſhall become of us before night, who are weary ſo early in the morning? Woe be to that man who would be at reſt, even when he hath ſcarcely a foot-ſtep of holineſs appearing in his converſation.

42. So think, and ſo doe, as if thou wert to die to day, & at night to give an account of thy whole life.

43. Beg

43. Beg not a long life, but a good one; for length of daies oftentimes prolongs the evil, and augments the guilt. It were well if that little time we live we would live well.

44. Entertain the ſame opinions and thoughts of thy ſin, and of thy preſent ſtate, as thou wilt in the day of ſorrow. Thou wilt then think thy ſelf very miſerable and very fooliſh, for neglecting one hour, and one day of thy Salvation: Think ſo now, and thou wilt be more provident of thy time and of thy talent. For there will a time come, when every careleſs man ſhall deſire the reſpite of one hour for Praier and Repentance, and I know not who will grant it. Happy is he that ſo lives, that in the day of death he rejoices, and is not amazed.

45. He that would die comfortably, may ſerve his ends by firſt procuring to himſelf a contempt of the world, a fervent deſire of growing in grace, love of diſcipline, a laborious repentance, a prompt obedience, ſelf-denial, and toleration of every croſs accident for the love of Chriſt, and a tender Charity.

46. While thou art well thou maieſt doe much good if thou wilt; but when thou art ſick, neither thou nor I can tell what thou ſhalt be able to doe: It is not very much, nor very good. Few men mend with ſickneſs, as there are but few who by travel and a wandring life become devout.

47. Be not troubled nor faint in the labours

bours of mortification, and the austerities of Repentance; for in Hell one hour is more intolerable then a hundred years in the house of Repentance: and try, for if thou canst not endure God punishing thy follies gently, for a while, to amend thee, how wilt thou endure his vengeance for ever to undo thee?

48. In thy Praiers wait for God, and think not every hearty Praier can procure every thing thou askest. Those things which the Saints did not obtain without many praiers, and much labour, and shours of tears, and a long protracted watchfulness and industry, do thou expect also in its own time, and by its usual measures. Doe thou valiantly, and hope confidently, and wait patiently, and thou shalt finde thou wilt not be deceived.

49 Be careful thou dost not speak a lie in thy Praiers, which, though not observed, is frequently practis'd by careless persons, especially in the forms of Confession, affirming things which they have not thought, professing sorrow which is not, making a vow they mean not.

50. If thou meanest to be devout, and to enlarge thy Religion, doe it rather by increasing thy ordinary devotions then thy extraordinary. For if they be not regular, but come by chance, they will not last long. But if they be added to your ordinary offices, or made to be daily, thy spirit will by use

uſe and cuſtome be made tender, and not willing to go leſs.

FRIDAY.

The ſixth Decad.

51. [H]E is a truly charitable and good man, who when he receives injuries grieves rather for the malice of him that injures him, then for his own ſuffering; who willingly prays for him that wrongs him, and from his heart forgives all his faults; who ſtaies not, but quickly asks pardon of others for his errors or miſtakes; who ſooner ſhews mercy then anger; who thinks better of others then himſelf; who offers violence to his appetite, and in all things endeavours to ſubdue the fleſh to the Spirit. This is an excellent abbreviature of the whole duty of a Chriſtian.

52. No man can have felicity in two ſtates of things. If he takes it in God here, in him he ſhall have it hereafter, for God will laſt for ever. But if he takes felicity in things of this world, where will his felicity be when this world is done? Either here alone or hereafter muſt be thy portion.

53. Avoid thoſe things in thy ſelf which in others do moſt diſpleaſe thee. And remember, that as thine eye obſerves others, ſo art thou obſerved by God, by Angels, and by men.

54. He

54. He that puts his confidence in God only, is neither over-joyed in any great good things of this life, nor sorrowfull for a little thing. Let God be thy love and thy fear, and he also will be thy Salvation and thy refuge.

55. Do not omit thy Praiers for want of a good oratory or place to pray in, nor thy duty for want of temporal incouragements. For he that does both upon God's account, cares not *how* or *what* he suffers, so he suffer well, and be the friend of Christ; nor *where* nor *when* he praies, so he may doe it *frequently*, *fervently*, and *acceptably*.

56. Very often remember and meditate upon the wounds and stripes, the shame and the pain, the death and the burial of our Lord *Jesus*; for nothing will more enable us to bear our cross *patiently*, injuries *charitably*, the labour of Religion *comfortably*, and censuring words and detractions with *meekness* and *quietness*.

57. Esteem not thy self to have profited in Religion, unless thou thinkest well of others, and meanly of thy self: Therefore never accuse any but thy self; and he that diligently watches himself will be willing enough to be silent concerning others.

58. It is no great matter to live lovingly with good-natur'd, with humble and meek persons: but he that can doe so with the froward, with the wilfull and the ignorant, with the peevish and perverse, he onely hath true charity: alwaies remembring, that

that our ſolid true peace, and peace of God, conſiſts rather in complying with others then in being complied with, in ſuffering and forbearing rather then in contention and victory.

59. Simplicity in our intentions and purity of affections are the two wings of a Soul, inveſting it with the robes and reſemblances of a Seraphim. Intend the honour of God principally and ſincerely, and mingle not thy affections with any creature, but in juſt ſubordination to God and to Religion, and thou ſhalt have joy, if there be any ſuch thing in this world. For there is no joy but in God, and no ſorrow but in an evil Conſcience.

60. Take not much care what or who is for thee, or againſt thee; the judgment of none is to be regarded if God's judgment be otherwiſe. Thou art neither better nor worſe in thy ſelf for any account that is made of thee, by any but by God alone: ſecure that to thee, and he will ſecure all the reſt.

SATURDAY.

The ſeventh Decad.

61. BLeſſed is he that underſtands what it is to love *Jeſus*, and contends earneſtly to be like him. Nothing elſe can ſatiſfie,

fie, or make us perfect. But be thou a bearer of his Cross, as well as a lover of his Kingdom. Suffer tribulation for him, or from him, with the same spirit thou receivest consolation: follow him as well for the bitter Cup of his Passion as for the Loaves; and remember, that if it be a hard saying, *Take up my Cross and follow me*, it is a harder saying, *Go ye Cursed into everlasting fire.*

62. No man can alwaies have the same spiritual pleasure in his Praiers. For the greatest Saints have sometimes suffered the banishment of the heart, sometime are fervent, sometimes they feel a barrenness of Devotion: for this Spirit comes and goes. Rest therefore onely in God, and in doing thy duty: and know that if thou beest over-joyed to day, this hour will pass away, and temptation and sadness will succeed.

63. In all afflictions seek rather for Patience then for Comfort; if thou preservest *that*, *thou* will return. Any man would serve God, if he felt pleasure in it alwaies; but the vertuous does it when his Soul is full of heavines, and regards not himself, but God, and hates that consolation that lessens his compunction, but loves any thing whereby he is made more humble.

64. That which thou dost not understand when thou readest, thou shalt understand in the day of thy visitation, for there are many

secrets

ſecrets of Religion which are not perceived till they be felt, and are not felt but in the day of a great calamity.

65. He that prays, deſpairs not. But ſad is the condition of him that cannot pray. Happy are they that *can* and *doe*, and *love* to *doe* it.

66. He that will be pleaſed in his praiers, muſt make his praiers his Rule. All our duty is there ſet down, becauſe in all our duty we beg the Divine Aſſiſtance: and remember, that you are bound to doe all thoſe duties, for the doing of which you have praied for the Divine Aſſiſtance.

67. Be doing actions of Religion as often as thou canſt, and thy worldly pleaſures as ſeldom, that if thou beeſt ſurpriſed by ſudden death, it may be oddes but thou maieſt be taken at thy Praiers.

68. Watch, and reſiſt the Devil in all his Temptations and Snares. His chief deſigns are theſe; To hinder thy deſire in good; to put thee by from thy Spiritual imployment, from Praiers, eſpecially from the Meditation of the Paſſion, from the remembrance of thy Sins, from humble Confeſſion of them, from ſpeedy Repentance, from the cuſtody of thy Senſes and of thy Heart, from firm purpoſes of growing in grace, from reading good books, and frequent receiving the Holy Saerament. It is all one to him, if he deceives thee by a lie or by truth; whether he amaze or trouble thee,

thee, by love of the present, or fear of the future. Watch him but in these things, and there will be no part left unarmed, in which he can wound thee.

69. Remember how the Proud have fallen, and they who have presumed upon their own strength have been disgraced; and that the boldest and greatest talkers in the daies of peace, have been the most dejected and pusillanimous in the day of temptation.

70. No man ought to think he hath found Peace, when nothing troubles him; or that God loves him, because he hath no enemy; nor that all is well, because every thing is according to his minde; nor that he is a holy person, because he praies with great sweetness and comfort. But he is at Peace who is reconciled to God; and God loves him, when he hath overcome himself; and all is well, when nothing pleases him but God, being thankfull in the midst of his afflictions; and he is holy, who, when he hath lost his comfort, loses nothing of his duty, but is still the same, when God changes his face towards him.

POSTU-

POSTULANDA,

OR,

Things to be praied for.

A

FORM of PRAIER,

By way of Paraphraſe

Expounding

The Lord's Praier.

Our Father,

MErcifull and Gracious, thou gaveſt us being, raiſing us from nothing, to be an excellent creation, efforming us after thy own Image, tenderly feeding us, and conducting and ſtrengthning us all our daies: Thou art our Father by a more excellent Mercy, adopting us in a new birth, to become partakers of the inheritance of *Jeſus*: Thou haſt given us the portion and the food of Sons; O make us to doe the duty of Sons, that.

that we may never loſe our title to ſo glorious an inheritance.

Let this excellent Name and Title, by which thou haſt vouchſafed to relate to us, be our Glory and our Confidence, our Defence and Guard, our Ornament and Strength, our Dignity, and the endearment of Obedience, the Principle of a holy Fear to thee our Father, and of Love to thee and to our Brethren partakers of the ſame Hope and Dignity.

Unite every member of the Church to thee in holy bands: Let there be no more names of Diviſion nor Titles and Enſigns of Error and Partiality: Let not us who are Brethren contend, but in giving honour to each other and glory to thee, contending earneſtly for the Faith, but not to the breach of Charity, nor the denying each others Hope. But grant that we may all join in the promotion of the honour of thee our Father, in celebrating the Name, and ſpreading the Family, and propagating the Laws and Inſtitutions, the Promiſes and Dignities of our Elder Brother; that deſpiſing the tranſitory entertainments of this world, we may labour for and long after the inheritance to which thou haſt given us title, by adopting us into the dignity of Sons. For ever let thy Spirit witneſs to our Spirit that we are thy children: enable us to cry *Abba, Father.*

Which art in Heaven,

Heaven is thy Throne, the Earth is thy Footſtool. From thy Throne thou beholdeſt all the dwellers upon earth, and trieſt out the hearts of men, and nothing is hid from thy ſight. And as thy Knowledg is infinite, ſo is thy Power uncircumſcribed as the utmoſt Orbe of *Heaven*, and thou ſitteſt in thy own Eſſential Happineſs and Tranquilty, immovable and Eternal. That is our Country, and thither thy Servants are travelling; there is our Father, and that is our inheritance; there our hearts are, for there our treaſure is laid up till the day of Recompence.

Hallowed be thy Name.

Thy Name, O God, is glorious, and in thy Name is our hope and confidence. *According to thy Name, ſo is thy praiſe unto the world's end. They that love thy Name ſhall be joyfull in thee;* for thy Name which thou mädeſt to be proclaimed unto thy people is, *The Lord, the Lord God, mercifull and gracious, long-ſuffering and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin, and that will by no meanes clear the guilty.* In this glorious Name we worſhip thee, O Lord; and *all they that know thy Name will put their truſt in thee. The deſire of our Soul*

is to thy Name and to the remembrance of thee. Thou art worthy, O Lord, of honour, and praise, and glory, for ever and ever: we confess thy glories, we rejoice in thy mercies; *we hope in thy Name, and thy Saints like it well*: for thy Name is praised unto the end of the world; it is believed by Faith, relied upon by a holy Hope, and loved by a great Charity. All thy Church celebrates thee with praises, and offers to thy Name the Sacrifices of Praiers and Thanksgiving.

Thou, O God, didst frame our Nature by thy own Image, and now thou hast imprinted thy Name upon us, we are thy Servants, the relatives and domesticks of thy family, and thou hast honoured us with the gracious appellative of *Christians*. O let us never dishonour so excellent a Title, nor by unworthy usages profane thy holy Name, but for ever glorifie it. Let our life be answerable to our dignity; that our body may be chaste, our thoughts clean, our words gracious, our manners holy, and our life usefull and innocent; *that men seeing our good works, may glorifie thee our Father which art in Heaven.*

Thy Kingdom come.

Thou reigneſt in Heaven and Earth: O do thou rule also in our hearts, advance the interest of Religion, let thy Gospel be placed in all the regions of the earth, and let

all

all Nations come and worſhip thee, laying their proud wills at thy feet, ſubmitting their underſtandings to the obedience of *Jeſus*, conforming their affections to thy holy laws. Let thy Kingdom be ſet up glorioufly over us, and do thou reign in our ſpirits by *thy Spirit of Grace*; ſubdue every luſt and inordinate appetite, trample upon our pride, mortifie all rebellion within us, and let all thine and our enemies be brought into captivity, that *ſin may never reign in our mortal bodies*; but that Chriſt may reign in our Underſtanding by Faith, in the Will by Charity, in the Paſſions by Mortification, in all the Members by a right and a chaſt uſe of them. And when thy Kingdom that is within us hath flouriſhed and is advanced to that height whither thou haſt deſigned it, grant thy Kingdom of Glory may ſpeedily ſucceed, and we thy Servants be admitted to the peace and purity, the holineſs and glories of that ſtate where thou reigneſt alone, and *art all in all*.

Thy Will be done in Earth as it is in Heaven.

Thy Will, O God, is the meaſure of holineſs and peace; thy Providence the great diſpoſer of all things, tying all events together, in order to thy glory and the good of thy Servants, by a wonderful myſterious Chain of Wiſdom. Let thy Will alſo be

the

the measure of our desires: for we know that *whatsoever thou saiest is true, and whatsoever thou doest is good.* Grant we may submit our wills to thine, being patient of evils which thou inflictest, lovers of the good which thou commandest, haters of all evil which thou forbiddest, pleased with all the accidents thou sendest; that though our nature is weaker then Angels, yet our obedience may be as humble, our conformity to thy will may arise up to the degrees of Unity, and *theirs cannot be more*; that as they in Heaven, so we on Earth may obey thy will *promptly, chearfully, zealously*, and with all our faculties: and grant, that as they *there*, so all the world *here* may serve thee with peace and concord, purity and love unfeigned, with one heart and one voice glorifying thee our heavenly Father.

Grant that we may quit all our own affections, and suspect our reasonings, and go out of our selves, and all our own confidences; that thou being to us all things, disposing all events, and guiding all our actions, and directing our intentions, and over-ruling all things in us and about us, we may be Servants of thy Divine Will for ever.

Give us this day our daily Bread.

Thou, O God, which takest care of our Souls, do not despise our Bodies which thou

thou haſt made and ſanctified, and deſigned to be glorious. But now we are expoſed to hunger and thirſt, nakedneſs and wearineſs, want and inconvenience, *Give unto us neither poverty nor riches, but feed us with food convenient for us*, and clothe us with fitting proviſions, according to that ſtate and condition wherein thou haſt placed thy Servants: that we may not be tempted with want, nor made contemptible by beggery, nor wanton or proud by riches, nor in love with any thing in this world; but that we may uſe it as ſtrangers and pilgrims, as the relief of our needs, the ſupport of our infirmities, and the oil of our lamps, feeding us till we are quite ſpent in thy ſervice. Lord, take from thy Servants ſad carefulneſs and all diſtruſt, and give us onely ſuch a proportion of temporal things as may inable us with comfort to doe our duty.

Forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.

O dear God, unleſs thou art pleaſed to pardon us, in vain it is that we ſhould live here, and what good will our life doe us? O look upon us with much mercy, for we have ſinned grievouſly againſt thee. Pardon the adherent imperfections of our life, the weakneſſes of our duty, the careleſneſs of our ſpirit, our affected ignorance, our indiligence,

diligence, our rashness and want of observation, our malice and presumptions. Turn thine eyes from our impurities, and behold the brightness and purest innocence of the Holy *Jesus*; and under his cover we plead our cause, not that thou shouldest judge our sins, but give us pardon, and blot out all our iniquities, that we may never enter into the horrible regions where there are torments without ceasing, a prison without ransome, reproches without comfort, anguish without patience, darkness without light, a *worm that never dies, and the fire that never goeth out.*

But be pleased also to give us great charity, that we may truly forgive all that trouble or injure us, that by this Character thou maiest discern us to be thy Sons and Servants, Disciples of the Holy *Jesus*; lest *our praier be turned into sin*, and thy grace be recalled, and thou enter into a final anger against thy Servants.

Lead us not into temptation;

Gracious Father, we are weak and ignorant, our affections betray us, and make us willing to die, *our adversary the Devil goeth up and down, seeking whom he may devour*, he is busie and crafty, malicious and powerfull, watchfull and envious; and we tempt our selves, running out to mischief, delighting in the approches of sin, and love to have necessities put upon us, that sin may

be

be unavoidable. Pity us in the midſt of theſe diſorders, and give us ſpiritual Strength, holy Reſolutions, a watchfull Spirit, the whole Armour of God, and thy Protection, the guard of Angels, and the Conduct of thy Holy Spirit, to be our ſecurity in the day of danger. Give us thy Grace to flie from all occaſions to ſin, that we may never tempt our ſelves, nor delight to be tempted; and let thy bleſſed Providence ſo order the accidents of our lives, that we may not dwell near an enemy; and when thou ſhalt try us, and ſuffer us to enter into combat, let us alwaies be on thy ſide, and fight valiantly, reſiſt the Devil, and endure patiently, and perſevere conſtantly unto the end, that thou maieſt crown thy own work in us.

But deliver us from evil.

From ſin and ſhame, from the malice and fraud of the Devil, and from the falſeneſs and greedineſs of men, from all thy wrath, and from all our impurities, good Lord, deliver thy Servants.

Do not reſerve any thing of thy wrath in ſtore for us; but let our ſins be pardoned ſo fully, that thou maieſt not puniſh our inventions. And yet if thou wilt not be intreated, but that it be neceſſary that we ſuffer, thy will be done: Smite us here with a Father's rod, that thou maieſt ſpare us hereafter: let the ſad accidents of our life be for good to us, not for evil; for our amend-

ment, not to exaſperate or weary us, not to harden or confound us: and what evil ſoever it be that ſhall happen, let us not ſin againſt thee. For ever deliver us from *that evil*, and for ever deliver us from the power of *the evil one*, the great enemy of Mankinde; and never let our portion be in that region of Darkneſs, in that *everlaſting burning* which thou haſt *prepared for the Devil and his Angels for ever.*

For thine is the Kingdome, the Power and the Glory, for ever and ever. Amen.

So ſhall we thy ſervants advance the Mightineſs of thy Kingdome, the Power of thy Majeſty, and the Glory of thy Mercy, from generation to generation for ever.

Amen.

LITA-

LITANIES

FOR

All Things and Persons.

O God the Father of Mercies, the Father of our Lord *Jesus* Christ, have mercy upon thy Servants, and hear the praiers of us miserable sinners.

O Blessed *Jesus*, the Fountain of Peace and Pardon, our Wisedom and our Righteousness, our Sanctification and Redemption, have mercy upon thy servants, refuse not to hear the Praiers of us miserable, sorrowfull and returning sinners.

O Holy and Divinest Spirit of the Father, help our infirmities; for of our selves we know not what to ask, nor how to pray; but do thou assist and be present in the desires of us miserable sinners.

I.

For Pardon of Sins.

REmember not, Lord, the follies of our childhood, nor the lusts of our youth, the wildeness of our head, nor the wandrings of our heart, the infinite sins of our

tongue, and the inexcuſable errors of the daies of vanity.

Lord, have mercy upon us poor miſerable ſinners.

Remember not, O Lord, the growing iniquities of our elder age, the pride of our ſpirit, the abuſe of our members, the greedineſs of our appetite, the inconſtancy of our purpoſes, the peeviſhneſs and violence of all our paſſions and affections.

Lord, have mercy, &c.

Remember not, O Lord, how we have been full of envy and malice, anger and revenge, fierce and earneſt in the purchaces and vanities of the world, and lazy and dull, ſlow and ſoon weary in the things of God and of Religion.

Lord, have mercy, &c.

Remember not, O Lord, our uncharitable behaviour towards thoſe with whom we have converſed, our jealouſies and ſuſpicions, our evil ſurmiſings and evil reportings, the breach of our promiſes to men, and the breach of all our holy vows made to thee our God.

Lord, have mercy, &c.

Remember not, O Lord, how often we have omitted the ſeveral parts and actions of our duty; for our ſins of Omiſſion are in-

finite, and we have not sought after the Righteousness of God, but have rested in carelesness and forgetfulness, in a false peace and a silent Conscience.

Lord, have mercy, &c.

O most gracious Lord, enter not into judgment with thy servants, lest we be consumed in thy wrath and just displeasure; from which,

Good Lord, deliver us, and preserve thy servants for ever.

II.

For Deliverance from Evils.

FRom gross ignorance and stupid negligence, from a wandering head, and a trifling spirit, from the violence and rule of passion, from a servile will and a commanding lust, from all intemperance, inordination and irregularity whatsoever;

Good Lord, deliver us, and preserve thy servants for ever.

From a covetous minde and greedy desires, from lustful thoughts and a wanton eye, from rebellious members, and the pride and vanity of spirit; from false opinions and groundless confidences;

Good Lord, deliver, &c.

From improvidence & prodigality, from envy and the ſpirit of ſlander, from idleneſs and ſenſuality, from preſumption & deſpair, from ſinfull actions and all vicious habits,

Good Lord, deliver, &c.

From fierceneſs of rage and haſtineſs of ſpirit, from clamorous and reprochfull language, from peeviſh anger and inhumane malice, from the ſpirit of contention and haſty and indiſcreet zeal,

Good Lord, deliver, &c.

From a ſchiſmatical and heretical ſpirit, from tyranny and tumults, from ſedition and factions, from envying the Grace of God in our Brother, from impenitence and hardneſs of heart, from obſtinacy and apoſtaſie, from delighting in ſin and hating God and good men,

Good Lord, deliver, &c.

From fornication and adultery, from unnatural deſires and unnatural hatreds, from gluttony and drunkenneſs, from loving and believing lies, and taking pleaſure in the remembrances of evil things, from delighting in our Neighbour's miſery and procuring it, from upbraiding others and hating reproof of our ſelves,

Good Lord, deliver, &c.

From impudence and ſhame, from contempt

tempt and ſcorn, from oppreſſion and cruelty, from a pitileſs and unrelenting ſpirit, from a churliſh behaviour and undecent uſages of our ſelves or others,

Good Lord, deliver, &c.

From famine and peſtilence, from noiſome and infectious diſeaſes, from ſharp and intolerable pains, from impatience and tediouſneſs of ſpirit, from a ſtate of temptation; and hardned conſciences,

Good Lord, deliver, &c.

From baniſhment and priſon, from widowhood and want, from violence of pains and paſſions, from tempeſts and earthquakes, from the rage of fire and water, from Rebellion and Treaſon, from fretfulneſs and inordinate cares, from murmuring againſt God and diſobedience to the divine Commandment,

Good Lord, deliver, &c.

From delaying our repentance, and perſevering in ſin, from falſe principles and prejudices, from unthankfulneſs and irreligion, from ſeducing others and being abuſed our ſelves, from the malice and craftineſs of the Devil and the deceit and lyings of the World,

Good Lord, deliver, &c.

From wounds and murther, from precipices and falls, from fracture of bones and

dislocation of joints, from dismembring our bodies and all infatuation of our Souls, from folly and madness, from uncertainty of minde and state, and from a certainty of sinning, *Good Lord, deliver*, &c.

From thunder and lightning, from phantasms, spectres and illusions of the night, from sudden and great Changes, from the snares of wealth and the contempt of beggery and extreme poverty, from being made an example and a warning to others by suffering sad judgments our selves,

Good Lord, deliver, &c.

From condemning others and justifying our selves, from misspending our time and abusing thy Grace, from calling good evil and evil good, from consenting to folly and tempting others,

Good Lord, deliver, &c.

From excess in speaking and peevish silence, from looser laughing and immoderate weeping, from giving evil example to others or following any our selves, from giving or receiving scandal, from the horrible sentence of endless death and damnation *Good Lord, deliver*, &c.

From curfing and swearing, from unchariable chiding and easiness to believe evil,

from

from the evil ſpirit that walketh at noon and the arrow that flieth in darkneſs, from the Angel of wrath and periſhing in popular diſeaſes,

Good Lord, deliver, &c.

From the want of a Spiritual Guide, from a famine of the Word and Sacraments, from hurtfull perſecution, and from taking part with perſecutors,

Good Lord, deliver, &c.

From drowning or being burnt alive, from ſleepleſs nights and contentious daies, from a melancholick and a confuſed ſpirit, from violent fears and the loſs of reaſon, from a vicious life and a ſudden and unprovided death,

Good Lord, deliver, &c.

From relying upon vain fancies and falſe foundations, from an evil and an amazed Conſcience, from ſinning near the end of our life, and from deſpairing in the day of our death, *Good Lord, deliver,* &c.

From hypocriſie and wilfulneſs, from ſelf-love and vain ambition, from curioſity and careleſneſs, from being tempted in the daies of our weakneſs, from the prevailing of the fleſh and grieving the Spirit, from all thy wrath, and from all our ſins,

Good Lord, deliver, &c.

III.

III.

For Gifts and Graces.

HEar our Praier, O Lord, and consider our desire, hearken unto us for thy truth and righteousnes sake: O hide not thy face from us, neither cast away thy Servants in displeasure.

Give unto us the spirit of Praier, frequent and fervent, holy and persevering; an unreprovable Faith, a just and a humble Hope, and a never failing Charity.

Hear our Praiers, O Lord, and consider our desire.

Give unto us true humility, a meek and a quiet spirit, a loving and a friendly, a holy and a usefull conversation, bearing the burthens of our neighbours, denying our selves, and studying to benefit others, and to please thee in all things.

Hear our Praiers, &c.

Give us a prudent and a sober, a just and a sincere, a temperate and a religious spirit; a great contempt of the world, a love of holy things, and a longing after Heaven, and the instruments and paths that lead thither.

Hear our Praiers, &c.

Grant

Grant us to be thankfull to our benefactors, righteous in performing promises, loving to our relatives, carefull of our charges; to be gentle and easie to be intreated, slow to anger, and fully instructed and readily prepared for every good work.

Hear our Praiers, &c.

Give us a peaceable spirit and a peaceable life, free from debt and deadly sin, grace to abstain from appearances of evil, and to doe nothing but what is of good report, to confess Christ and his holy Religion, by a holy and obedient life, and a minde ready to die for him when he shall call us and assist us.

Hear our Praiers, &c.

Give to thy servants a watchfull and an observing spirit, diligent in doing our duty, inflexible to evil, obedient to thy word, inquisitive after thy will, pure and holy thoughts, strong and religious purposes, and thy grace to perform faithfully what we have promised in the day of our duty, or in the day of our calamity.

Hear our Praiers, &c.

O teach us to despise all vanity, to fight the battels of the Lord manfully against the Flesh, the World and the Devil, to spend our time religiously and usefully, to speak gracious words, to walk alwaies as in thy

presence,

presence, to preserve our Souls and bodies in holiness, fit for the habitation of the holy Spirit of God.

Hear our Prayers, &c.

Give us a holy and a perfect repentance, a well-instructed understanding, regular affections, a constant and a wise heart, a good name, a fear of thy Majesty, and a love of all thy glories above all the things in the world for ever.

Hear our Prayers, &c.

Give us a healthfull body and a clear understanding, the love of our neighbors and the peace of the Church, the publick use and comfort of thy holy Word and Sacraments, a great love to all Christians, and obedience to our Superiours Ecclesiastical and Civil all the daies of our life.

Hear our Prayers, &c.

Give us spiritual wisedom, that we may discern what is pleasing to thee, and follow what belongs unto our peace; and let the knowledge and love of God, and of *Jesus* Christ our Lord, be our guide and our portion all our daies.

Hear our Prayers, &c.

Give unto us holy dispositions, and an active industry in thy service, to redeem the time misspent in vanity; for thy pity

sake

ſake take not vengeance of us for our ſins, but ſanctifie our Souls and bodies in this life, and glorifie them hereafter.

Hear our Prayers, &c.

Our Father, &c.

IV.

To be added to the former Litanies, according as our Devotions and time will ſuffer.

For all ſtates of men and women, eſpecially in the Chriſtian Church.

O Bleſſed God, in mercy remember thine inheritance, and forget not the congregation of the poor for ever; pity poor mankinde, whoſe portion is miſery and folly, ſhame and death. But thou art our Redeemer, and the lifter up of our head, and under the ſhadow of thy wings ſhall be our help, until this Tyranny be over-paſt.

Have mercy upon us, O God, and hide not thy ſelf from our Petition.

Preſerve, O God, the Catholick Church in holineſs and truth, in unity and peace, free from perſecution, or glorious under it; that ſhe may for ever advance the honour of our Lord *Jeſus*, for ever repreſent his Sacrifice, and glorifie his Perſon, and advance

advance his Religion, and be accepted of thee in her bleſſed Lord; that being filled with his Spirit, ſhe may partake of his glory.

Have mercy upon us, &c.

Give the ſpirit of Government and holineſs to all Chriſtian Kings, Princes and Governours: grant that their people may obey them, and they may obey thee, and live in honeſty and peace, juſtice and holy Religion, being Nurſing-Fathers to the Church, Advocates for the oppreſſed, Patrons for the widows, and a Sanctuary for the miſerable and the fatherleſs; that they may reign with thee for ever in the Kingdom of the Lord *Jeſus*.

Have mercy upon us, &c.

Give to thy ſervants the Biſhops, and all the Clergy, the Spirit of holineſs and courage, of patience and humility, of prudence and diligence, to preach and declare thy will by a holy life and wiſe diſcourſes; that they may miniſter to the good of Souls, and finde a glorious reward in the day of our Lord *Jeſus*.

Have mercy upon us, &c.

Give to our Relatives [our Wives and Children, our Friends and Benefactors, our Charges, our Family, *&c.*] pardon and ſupport, comfort in all their ſorrows, ſtrength in all temptations, the guard of

Angels.

Angels to preserve them from evil, and the conduct of thy holy Spirit to lead them into all good; that they doing their duty, may feel thy mercies here, and partake of thy glories hereafter.

Have mercy upon us, &c.

Give to all Christian Kingdoms and Commonwealths peace and plenty, health and holy Religion; to all families of Religion and Nurseries of Piety zeal and holiness, prudence and unity, peace and contentedness; to all Schools of Learning quietness and industry, freedom from wars and violence, factions and envy.

Have mercy upon us, &c.

Give to all married persons faith and love, charitable and wise compliances, sweetness of society, and innocence of conversation; to all Virgins and Widows great love of Religion, a sober and uncontented spirit, an unwearied attendance to devotion and the offices of holiness: protection to the fatherless, comfort to the disconsolate, patience and submission, health and spiritual advantages to the sick; that they may feel thy comforts for the daies wherein they have suffered adversity.

Have mercy upon us, &c.

Be thou a star and a guide to them that travel by land or sea, the confidence and comfort

comfort of them that are in ſtorms and ſhipwrecks, the ſtrength of them that toil in the Mines and row in the gallies, an inſtructer to the ignorant; to them that are condemn'd to die be thou a guide unto death: give chearfulneſs to every ſad heart, ſpiritual ſtrength and proportionable comfort to them that are afflicted by evil ſpirits; pity the lunaticks, give life and ſalvation to all to whom thou haſt given no underſtanding, accept the ſtupid and the fools to mercy: give liberty to priſoners, redemption to captives, maintenance to the poor, patronage and defence to the oppreſſed, and put a period to the iniquity and to the miſeries of all mankinde.

Have mercy upon us, &c.

Give unto our enemies grace and pardon, charity to us, and love to thee; take away all anger from them, and all miſtakes from us; all miſ-interpretations and jealouſies; bring all ſinners to repentance and holineſs, and to all thy Saints and Servants give an increaſing love, and a perſevering duty: bring all Turks, Jews and Infidels to the knowledge and confeſſion of the Lord *Jeſus*, and a participation of all the Promiſes of the Goſpel, all the benefits of his Paſſion; to all Hereticks give humility and ingenuity, repentance of their errors, and grace and power to make amends to the Church and Truth, and a publick acknowledg-

ledgment of a holy faith, to the glory of the Lord *Jesus*.

Have mercy, &c.

Give to all Merchants faithfulness and truth; to the labouring husbandman health and fair seasons of the year, and reward his toil with the dew of Heaven and the blessings of the earth; to all Artisans give diligence in their Callings, and a blessing on their labours and on their families; to old men piety and perfect repentance, a liberal heart and an open hand; great Religion and desires after Heaven; to young men give sobriety and chastity, health and usefulness, an early piety and a persevering duty; to all families visited with the rod of God give consolation, and a holy use of the affliction, and a speedy deliverance; to us all pardon and holiness, and life eternal, through *Jesus* Christ.

Amen.

The Grace of our Lord Jesus *Christ, and the Love of God, and the Communication of the Holy Spirit, be with us all for ever.* Amen.

A short

A ſhort Praier, to be ſaid every Morning.

O Almighty God, Father of our Lord *Jeſus* Chriſt, the God of mercy and comfort, with reverence and fear, with humble confidence and ſtrong deſires, I approch to the Throne of Grace, begging of thee mercy and protection, pardon and ſalvation. O my God, I am a ſinner, but *ſorrowfull* and *repenting*: Thou art juſtly offended at me, but yet thou art my *Lord* and my *Father*, *mercifull and gracious*. Be pleaſed to blot all my ſins out of thy remembrance, and heal my Soul, that I may never any more ſin againſt thee. Lord, open my eyes, that I may ſee my own infirmities, and watch againſt them; and my own follies, that I may amend them: and be pleaſed to give me perfect underſtanding in the way of godlineſs, that I may walk in it all the daies of my pilgrimage. Give me a ſpirit diligent in the works of my calling, chearfull and zealous in Religion, fervent and frequent in my Praiers, charitable and uſefull in my Converſation: Give me a healthfull and a chaſte body, a pure and a holy Soul, a ſanctified and an humble ſpirit; and let my body and Soul and ſpirit be preſerved unblameable to the coming of the Lord *Jeſus*. *Amen*.

II.

BLeſſed be thy Name, O God, and bleſſed be thy Mercies, who haſt preſerved me this night from ſin and ſorrow, from ſad chances and a violent death, from the malice of the Devil and the evil effects of my own corrupted nature and infirmity. The out-goings of the Morning and Evening ſhall praiſe thee, and thy ſervants ſhall rejoyce in giving thee praiſe for the operation of thy hands. Let thy providence and care watch over me this day and all my whole life, that I may never ſin againſt thee by *idleneſs* or *folly*, by *evil company* or *private ſins*, by word or deed, by thought or deſire: and let the imployment of my day leave no ſorrow or the remembrance of an evil conſcience at night; but let it be holy and profitable, bleſſed and alwaies innocent; that when the daies of my ſhort abode are done, and the ſhadow is departed, I may die in thy fear and favour, and reſt in a holy hope, and at laſt return to the joies of a bleſſed Reſurrection, through *Jeſus* Chriſt: in whoſe name, and in whoſe words, in behalf of my ſelf and all my friends, and all thy Servants, I humbly and heartily pray, *Our Father*, &c.

A Praier for the Evening.

ETernal God, Almighty Father of Men and Angels, by whose care and providence I am preserved and blessed, comforted and assisted, I humbly beg of thee to pardon the sins and follies of this day, the weaknesses of my services and the strength of my passions, the rashness of my words and the vanity and evil of my actions. O just and dear God, how long shall I confess my sins, and pray against them, and yet fall under them! O let it be so no more, let me never return to the follies of which I am ashamed, which bring sorrow and death, and thy displeasure worse then death. Give me a command over my evil inclinations, and a perfect hatred of sin, and a love to thee above all the desires of this world. Be pleased to bless and preserve me this night from all sin, and all violence of Chance, and the malice of the spirits of darkness. Watch over me in my sleep, and whether I sleep or wake, let me be thy servant. Be thou first and last in all my thoughts, and the guide and continual assistance of all my actions. Preserve my body, pardon the sin of my soul, and sanctifie my spirit. Let me always live holily, and justly, and soberly; and when I die, receive my Soul into thy hands, O holy and ever-blessed *Jesus*, that I may lie in thy bosome, and long for thy coming, and hear

hear thy blessed Sentence at Doomsday, and behold thy face, and live in thy Kingdom, singing praises to God for ever and ever.

Amen.

Our Father, &c.

For SUNDAY.

A Prayer against Pride.

O Eternal God, mercifull and glorious, thou art exalted far above all heavens; thy Throne, O God, is glory, and thy Scepter is righteousness, thy Will is holiness, and thy Wisdom the great foundation of Empire and Government. I adore thy Majesty, and rejoyce in thy Mercy, and revere thy Power, and confess all glory and dignity and honour to be thine alone, and theirs to whom thou shalt impart any ray of thy Majesty, or reflexion of thy honour: but as for me, I am a worm, and no man, vile dust and ashes, the son of corruption and the heir of rottenness, seized upon by folly, a lump of ignorance and sin, and shame and death. *What art thou, O Lord?* The great God of Heaven and Earth, the fountain of Holiness, and Perfection infinite. *But what am I?* for *a stranger*, that I know not what; for *poor*, that I have nothing of my own; for *miserable*, that I am the heir of sorrow

and death; and so *sinfull*, that I am encompassed with shame and grief.

II.

AND yet, O my God, I am proud; proud of my shame, glorying in my sin, boasting my infirmities; for this is all that I have of my own, save onely that I have multiplied my miseries by vile actions, every day dishonouring the work of thy hands: my understanding is too confident, my affections rebellious, my will refractory and disobedient; and yet I know thou resistest the proud, and didst cast the morning Stars, the Angels, from Heaven into chains of darkness, when they grew giddy and proud, walking upon the battlements of Heaven, beholding the glorious Regions that were above them.

III.

THou, O God, who *givest grace to the humble*, doe something also for the proud man; make me humble and obedient. Take from me the spirit of pride and haughtiness, ambition and self-flattery, confidence and gayety: teach me to think well, and to expound all things fairly of my brother, to love his worthiness, to delight in his praises, to excuse his errors, to give thee thanks for his graces, to rejoice in all the good that he receives, and ever to believe and speak better things of him then of my self.

IV.

IV.

O Teach me to love to be concealed and little esteemed; let me be truly humbled, and heartily ashamed of my sin and folly: teach me to bear reproches evenly, for I have deserved them; to refuse all honours done unto me, because I have not deserved them; to return all to thee, for it is thine alone; to suffer reproof thankfully, to amend all my faults speedily: and do thou invest my Soul with the humble robe of my meek Master and Saviour *Jesus*; and when I have humbly, patiently, charitably and diligently served thee, change this robe into the shining garment of immortality, my confusion into glory, my folly to perfect knowledg, my weaknesses and dishonours to the strength and beauties of the Sons of God.

V.

IN the mean time use what means thou pleasest to conform me to the image of thy holy Son; that I may be gentle to others, and severe to my self; that I may sit down in the lowest place, striving to go before my brother in nothing but in doing him and thee honour, staying for my glory till thou shalt please in the day of recompences to reflect light from thy face, and admit me to behold thy glories. Grant this for *Jesus* Christ's sake, who humbled himself to the death and shame of the Cross, and is now exalted unto glory: Unto him, with

thee, O Father, be glory and praiſe for ever and ever. *Amen.*

For Monday.

A Praier againſt Coveteouſneſs.

I.

O Almighty God, eternal Treaſure of all good things; thou filleſt all things with plenteouſneſs, *Thou clotheſt the lilies of the field, and feedeſt the young ravens that call upon thee*: Thou art all-ſufficient in thy ſelf, and all-ſufficient to us. Let thy Providence be my ſtore-houſe, thy diſpenſation of temporal things the limit of my labour, my own neceſſity the meaſures of my deſire: but never let my deſires of this world be greedy, nor my labour immoderate, nor my care vexatious and diſtracting; but prudent, moderate, holy, ſubordinate to thy Will, the meaſure thou haſt appointed for me.

II.

TEach me, O God, to deſpiſe the world, to labour for the true riches, to *ſeek the Kingdom of heaven and its righteouſneſs*, to be content with what thou proviſeſt, to be in this world like a ſtranger, with affections ſet upon Heaven, labouring for and longing after the poſſeſſions of thy King-

Kingdom; but never ſuffer my affections to dwell below, but give me a heart compaſſionate to the poor, liberal to the needy, open and free in all my communications, without baſe ends, or greedy deſigns, or unworthy arts of gain; but let my ſtrife be to gain thy favour, to obtain *the bleſſedneſs of doing good* to others, and giving to them that want, and *the bleſſedneſs of receiving* from thee pardon and ſupport, grace and holineſs, perſeverance and glory, through *Jeſus* Chriſt our Lord.

For TUESDAY.

A Prayer againſt Luſt.

I.

O Eternal Purity, thou art brighter then the Sun, purer then the Angels, and the Heavens are not clean in thy ſight; with mercy behold thy ſervant apt to be tempted with every object, and to be overcome by every enemy. I cannot, O God, ſtand in the day of battel and danger, unleſs thou covereſt me with thy ſhield, and hideſt me under thy wings. The fiery darts of the Devil are ready to conſume me, unleſs the dew of thy grace for ever deſcend upon me. Thou didſt make me after thine image: be pleaſed to preſerve me ſo, pure and ſpotleſs,

chaſt and clean; that my body may be a holy Temple, and my Soul a Sanctuary to entertain thy divineſt Spirit, the Spirit of love and holineſs, the Prince of Purities.

II.

REprove in me the ſpirit of Fornication and Uncleanneſs, and fill my Soul with holy fires, that no ſtrange fire may come into the Temple of my body, where thou haſt choſen to dwell. O caſt out all thoſe unclean ſpirits which have unhallowed the place where thy holy feet have trod; pardon all my hurtfull thoughts, all my impurities, that I, who am a member of Chriſt, may not become the member of an harlot, nor the ſlave of the Devil, nor a ſervant of luſt and unworthy deſires: but do thou purifie my love, and let me *ſeek the things that are above, hating the garments ſpotted with the fleſh*, never any more *grieving thy holy Spirit* by filthy inclinations, with impure and phantaſtick thoughts; but let my thoughts be holy, my Soul pure, my body chaſt and healthfull, my ſpirit ſevere, devout and religious every day more and more; that at the day of our appearing I may be preſented to God waſhed and cleanſed, pure and ſpotleſs, by the bloud of the holy Lamb, through *Jeſus* Chriſt our Lord. *Amen.*

For

For Wednesday.

A Praier against Gluttony and Drunkenneſs.

I.

O Almighty Father of Men and Angels, who haſt of thy great bounty provided plentifully for all mankind to ſupport his ſtate, to relieve his neceſſities, to refreſh his ſorrows, to recreate his labours, that he may praiſe thee, and rejoice in thy mercies and bounty; be thou gracious unto thy ſervant yet more, and ſuffer me not by my folly to change thy bounty into ſin, thy grace into wantonneſs. Give me the ſpirit of temperance and ſobriety, that I may uſe thy creatures in the ſame meaſures and to the ſame purpoſes which thou haſt deſigned, ſo as may beſt enable me to ſerve thee, but *not to make proviſion for the fleſh, to fulfill the luſts thereof.* Let me not, as *Eſau*, prefer meat before a bleſſing; but ſubdue my appetite, ſubjecting it to reaſon and the grace of God, being content with what is moderate and uſefull, and eaſie to be obtained, taking it in due time, receiving it thankfully, making it to miniſter to my body, that my body may be a good inſtru-

of the Soul, and the Soul a ſervant of thy Divine Majeſty for ever and ever.

II.

PArdon, O God, in whatſoever I have offended thee by meat and drink and pleaſures; and never let my body any more be oppreſſed with loads of ſloth and delicacies, or my Soul drowned in ſeas of wine or ſtrong drink: but let my appetites be changed into ſpiritual deſires, that I may hunger after the *food of Angels*, and thirſt for the *Wine of elect Souls*, and may account it *meat and drink and pleaſure to do thy will*, O God. Lord, let me eat and drink ſo, that my food may not become a temptation, or a ſin, or a diſeaſe; but grant that with ſo much caution and prudence I may watch over my appetite, that I may in the ſtrength of thy mercies and refreſhments, in the light of thy countenance, and in the paths of thy Commandments, walk before thee all the daies of my life acceptable to thee in *Jeſus* Chriſt, ever advancing his honour, and being filled with his Spirit, that I may at laſt partake of his glory, through the ſame *Jeſus* Chriſt our Lord. *Amen.*

For

For Thursday.

A Praier againſt Envy.

I.

O Moſt gracious Father, thou Spring of an Eternal Charity, who haſt ſo loved mankinde, that thou didſt open thy boſom, and ſend thy holy Son to convey thy mercies to us; and thou didſt create Angels and Men, that thou mighteſt have objects to whom thou mighteſt communicate thy goodneſs: Give me grace to follow ſo glorious a precedent, that I may never envy the proſperity of any one, but rejoice to honour him whom thou honoureſt, to love him whom thou loveſt, to commend the vertuous, to diſcern the precious from the vile, giving honour to whom honour belongs, that I may goe to heaven in the nobleſt way of rejoycing in the good of others.

II.

O Dear God, never ſuffer the Devil to rub his vileſt Leproſie of Envy upon me; never let me have the affections of the deſperate and damned; let it not be ill with me, when it is well with others: but let thy holy Spirit ſo over-rule me for ever, that I may pity the afflicted, and be compaſſionate, and have a fellow-feeling of my

brother's ſorrows, and that I may as much as I can promote his good, and give thee thanks for it, and rejoice with them that do rejoice; never cenſuring his actions curſtly, nor detracting from his praiſes ſpitefully, nor upbraiding his infelicities maliciouſly, but pleaſed in all things which thou doeſt or giveſt, that I may then triumph in ſpirit when thy Kingdom is advanced, when thy Spirit rules, when thy Church is profited, when thy Saints rejoice, when the Devil's intereſt is deſtroyed, truly loving thee, and truly loving my brother; that we may all together join in the holy Communion of Saints, both here and hereafter, in the meaſures of grace and glory, through *Jeſus* Chriſt our Lord. *Amen.*

For Friday.

A Praier againſt Wrath and inordinate Anger.

I.

O Almighty Judge of Men and Angels, whoſe anger is alwaies the miniſter of Juſtice, ſlow, but ſevere, not lightly ariſing, but falling heavily when it comes; give to thy ſervant a meek and a gentle ſpirit, that I alſo may be ſlow to anger, and eaſie to mercy and forgiveneſs. Give me a wiſe and a con-

a conſtant heart, that I may not be moved with every trifling miſtake and inconſiderable accident in the converſation and entercourſe of others, never be moved to an intemperate anger for any injury that is done or offered; let my anger ever be upon a juſt cauſe, meaſured with moderation and reaſon, expreſſed with charity and prudence, laſting but till it hath done ſome good, either upon my ſelf or others.

II.

LOrd, let me be ever courteous, and eaſie to be intreated; never let me fall into a peeviſh or contentious ſpirit, but follow peace with all men, offering forgiveneſs, inviting them by courteſies, ready to confeſs my own errors, apt to make amends, and deſirous to be reconciled. Let no ſickneſs or croſs accident, no emploiment or wearineſs make me angry, or ungentle, and diſcontent, or unthankfull, or uneaſie to them that miniſter to me; but in all things make me like unto the holy *Jeſus*. Give me the ſpirit of a Chriſtian, charitable, humble, mercifull and meek, uſefull and liberal, complying with every chance; angry at nothing but my own ſins, and grieving for the ſins of others; that while my paſſion obeys my reaſon, and my reaſon is religious, and my religion is pure and undefiled, managed with humility, and adorned with charity, I may eſcape thy anger which I have deſerved, and may dwell in thy love, and

be thy ſon and Servant for ever, through *Jeſus* Chriſt our Lord. *Amen.*

For Saturday.

A Praier againſt wearineſs in well-doing.

I.

O My God, merciſull and gracious, my Soul groans under the loads of its own infirmity, when *my ſpirit is willing, my fleſh is weak*, my underſtanding fooliſh and imperfect, my will peeviſh and liſtleſs, my affections wandring after ſtrange objects, my fancy wild and unfixed, all my ſenſes miniſter to folly and vanity; and though they were all made for Religion, yet they leaſt of all delight in that. O my God, pity me, and hear me when I pray, and make that I may pray acceptably. Give me a love to Religion, an unwearied ſpirit in the things of God. Let me not reliſh or delight in the things of the world, in ſenſual objects and tranſitory poſſeſſions; but make my eyes look up to thee, my Soul be filled with thee, my ſpirit raviſhed with thy love, my underſtanding imployed in the meditation of thy Law, all my powers and faculties of Soul and body wholly ſerving thee, and delighting in ſuch holy miniſteries.

III.

II.

O Most glorious God, what greater favour is there then that I may, and what easier employment can there be then to *pray* to thee, to be admitted to thy presence, and to represent our needs, and that we have our needs supplied onely for asking and desiring passionately and humbly? But we rather quit our hopes of Heaven, then buy it at the cheapest rate of humble praier. This, O God, is the greatest infirmity and infelicity of man, and hath an intolerable cause, and is an unsufferable evil.

III.

O Relieve my spirit with thy graciousness, take from me all tediousness of spirit, and give me a laboriousness that will not be tired, a hope that shall never fail, a desire of holiness not to be satisfied till it possesses, a charity that will alwaies increase; that I making Religion the business of my whole life, may turn all things into Religion, doing all to thy glory, and by the measures of thy Word and of thy Spirit; that when thou shalt call me from this deliciousness of employment, and the holy mysteries of grace, I may pass into the employment of Saints and Angels, whose work it is with eternal joy and thanksgiving to sing praises to the mercies of the great Redeemer of Men, and Saviour of Men and Angels, *Jesus* Christ our Lord: To whom, with the Father and the Holy Ghost, be:

be all honour and worſhip, all ſervice and thanks, all Glory and Dominion for ever and ever. *Amen.*

A Praier to be ſaid by a Maiden, before ſhe enters into the ſtate of Marriage.

I.

O Moſt glorious God, and my moſt indulgent Lord and gracious Father, who doſt bleſs us by thy bounty, pardon us by thy mercy, ſupport and guide us by thy grace, and govern us ſweetly by thy providence; I give thee moſt humble and hearty thanks, that thou haſt hitherto preſerved me in my Virgin-ſtate with innocence and chaſtity in a good name and a modeſt report: It is thy goodneſs alone, and the bleſſed emanation of thy holy Spirit, by which I have been preſerved, and to thee I return all praiſe and thanks, and adore and love thy goodneſs infinite.

II.

AND now, O Lord, ſince by thy diſpenſation and over-ruling providence I am to change my condition, and enter into the holy ſtate of Marriage, which thou haſt ſanctified by thy Inſtitution, and bleſſed by thy Word and Promiſes, and raiſed up to an excellent myſtery, that it might repreſent

ſent the Union of Chriſt and his Church; be pleaſed to goe along with thy ſervant in my entring into and paſſing through this ſtate, that it may not be a ſtate of temptation or ſorrow, by occaſion of my ſins or infirmities, but of holineſs and comfort, as thou haſt intended it to all that love and fear thy holy Name.

III.

LOrd, bleſs and preſerve that dear perſon whom thou haſt choſen to be my Huſband: let his life be long and bleſſed, comfortable and holy; and let me alſo become a great bleſſing and comfort unto him, a ſharer in all his joyes, a refreſhment in all his ſorrows, a meet helper for him in all accidents and chances of the world. Make me amiable for ever in his eyes, and very dear to him. Unite his heart to me in the deareſt union of love and holineſs; and mine to him in all ſweetneſs, and charity, and compliance. Keep from me all moroſity and ungentleneſs, all ſullenneſs and harſhneſs of diſpoſition, all pride and vanity, all diſcontentedneſs and unreaſonableneſs of paſſion and humour: and make me humble and obedient, charitable and loving, patient and contented, uſefull and obſervant, that we may delight in each other according to thy bleſſed Word and Ordinance, and both of us may rejoice in thee, having our portion in the love and ſervice of God for ever and ever.

IV.

IV.

O Bleſſed Father, never ſuffer any miſtakes or diſcontent, any diſtruſtfulneſs or ſorrow, any trifling arreſts of fancy or unhandſome accident, to cauſe any unkindneſs between us: but let us ſo dearly love, ſo affectionately obſerve, ſo religiouſly attend to each others good and content, that we may alwaies pleaſe thee, and by this learn and practiſe our duty and greateſt love to thee, and become mutual helps to each other in the way of godlineſs; that when we have received the bleſſings of a married life, the comforts of ſociety, the endearments of a holy and great affection, and the dowry of bleſſed children, we may for ever dwell together in the embraces of thy love and glories, feaſting in the Marriage-ſupper of the Lamb to eternal ages, through *Jeſus* Chriſt our Lord. *Amen, Amen.*

A Praier for a holy and happy Death.

O Eternal and holy *Jeſu*, who by death haſt overcome death, and by thy paſſion haſt taken out its ſting, and made it to become one of the gates of heaven, and an entrance to felicity; have mercy upon me now & at the hour of my death: let thy grace accompany me all the daies of my life, that I may by a holy converſation, and an habi-

tual

tual performance of my duty, wait for the coming of our Lord, and be ready to enter with thee at whatſoever hour thou ſhalt come. Lord, let not my death be in any ſenſe unprovided, nor untimely, nor haſty, but after the manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifeſtation of a great and miraculous mercy. Let my ſenſe and my underſtanding be preſerved intire til the laſt of my daies, and grant that I may die the death of the righteous, free from debt and deadly ſin; having firſt diſcharged all my obligations of Juſtice, leaving none miſerable and unprovided in my departure; but be thou the portion of all my friends and relatives, and let thy bleſſing deſcend upon their heads, and abide there till they ſhall meet me in the boſom of our Lord. Preſerve me ever in the communion and peace of the Church; and bleſs my Death-bed with the opportunity of a holy and a ſpiritual Guide, with the aſſiſtence and guard of Angels, with the reception of the holy Sacrament, with patience and dereliction of my own deſires, with a ſtrong faith, and a firm and humbled hope, with juſt meaſures of repentance, and great treaſures of charity to thee my God and to all the world, that my Soul in the arms of the holy *Jeſus* may be depoſited with ſafety and joy, there to expect the revelation of thy day, and then to partake the glories of thy Kingdom, O eternal and holy *Jeſus*. *Amen*.

Feſtival

Feſtival Hymns,

Celebrating the Myſteries and chief Feſtivals of the Year, according to the manner of the ancient Church: fitted to the fancy and devotion of the younger and pious perſons.

Apt for memory, and to be joined to their other Praiers.

Hymns for Advent, or the weeks immediately before the Birth of our Bleſſed Saviour.

I.

WHen, Lord, O when ſhall we
Our Dear Salvation ſee?
Ariſe, ariſe,
Our fainting eyes
Have long'd all night, & 'twas a long one too.
Man never yet could ſay
He ſaw more then one day,
One day of *Eden*'s ſeven:
The guilty hour there blaſted with the breath
Of ſin and death
Hath

Hath ever since worn a nocturnal hue.
But thou hast given us hopes that we
At length another day shall see,
Wherein each vile neglected place,
Gilt with the aspect of thy face,
Shall be like that, the porch and gate of Hea-
How long, dear God, how long! (ven.
See how the Nations throng:
All humane kinde,
Knit and combin'd
Into one body, look for thee their Head.
Pity our multitude.
Lord, we are vile and rude,
Headless and senseless, without thee,
Of all things but the want of thy blest face.
O haste apace,
And thy bright self to this our body wed,
That, through the influx of thy power,
Each part that er'st confusion wore
May put on order, and appear
Spruce as the childehood of the year,
When thou to it shalt so united be.

Amen.

The second Hymn for Advent; *or Christ's coming to* Jerusalem *in triumph.*

LOrd, come away,
Why dost thou stay?
Thy rode is ready, & thy paths made straight
With longing expectation wait
The

The Consecration of thy beautious feet.
Ride on triumphantly, behold we lay
Our lusts and proud wills in thy way.
Hosanna! welcome to our hearts. Lord, here
Thou hast a Temple too, and full as dear
As that of *Sion*, and as full of sin, (in:
Nothing but Thieves & Robbers dwel there-
Enter, & chase thé forth, & cleanse the floor;
Crucifie them, that they may never more
Profane that holy place,
Where thou hast chose to set thy face.
And then if our stiff tongues shall be
Mute in the praises of thy Deity,
The stones out of the Temple wall
Shall cry aloud and call
Hosanna! and thy glorious footsteps greet.
Amen.

Hymns for Christmas-day.

I.

MYsterious truth! that the self-same should
A Lamb, a Shepherd, & a Lion too! (be
Yet such was he
Whom first the shepherds knew,
When they themselves became
Sheep to the Shepherd-Lamb.
Shepherd of Men and Angels, Lamb of God,
Lion of *Judah*, by these titles keep
The Wolf from thy indangered Sheep.
Bring all the world unto thy Fold,
Let Jews and Gentiles hither come

In.

In numbers great that can't be told,
And call thy Lambs that wander, home.
Glory be to God on high,
All glories be to th' glorious Deity.

The second Hymn; being a Dialogue between three Shepherds.

1. WHere is this blessed Babe
That hath made
All the world so full of joy
And expectation;
That glorious boy
That crowns each Nation
With a triumphant wreath of blessedness?

2. Where should he be but in the throng,
And among
His Angel Ministers, that sing
And take wing
Just as may Echo to his Voice,
And rejoice,
When wing and tongue and all
May so procure their happiness?

3. But he hath other Waiters now,
A poor Cow,
An Ox and Mule stand and behold,
And wonder,
That a stable should enfold
Him that can thunder.

Chorus.

Chorus. O what a gracious God have we!
How good! how great! even as our misery.

The third Hymn: Of Christ's birth in an Inne.

THe blessed Virgin travail'd without pain,
And lodged in an Inne,
A glorious Star the sign,
But of a greater guest then ever came that way:
For there he lay
That is the God of Night and Day,
And over all the pow'rs of heavē doth reign.
It was the time of great *Augustus* Tax,
And then he comes
That pays all sums,
Even the whole price of lost Humanity,
And sets us free
From the ungodly Empirie
Of Sin, and Satan, and of Death.
O make our hearts, blest God, thy lodging place,
And in our breast
Be pleas'd to rest;
For thou lov'st Temples better then an Inne:
And cause that sin
May not profane the Deity within,
And sully o're the ornaments of Grace.
Amen.

A Hymn

A Hymn for Christmas-day.

IV.

AWake, my Soul, and come away,
Put on thy best array,
Lest if thou longer stay,
Thou lose some minutes of so blest a day.

Goe run and bid good morrow to the Sun,
Welcome his safe return to Capricorn,
And that great morn
Wherein a God was born,
Whose story none can tell
But he whose every word's a Miracle.

To day Almightiness grew weak,
The Word it self was mute,
And could not speak.

That Jacob's Star which made the Sun
To dazle, if he durst look on,
Now mantled o're in Bethlehem's night
Borrow'd a Star to shew him light.
He that begirt each Zone,
To whom both Poles are one,
Who grasp'd the Zodiack in's hand,
And made it move or stand,
Is now by Nature Man,
By stature but a span;
Eternity is now grown short,
A King is born without a Court;

The

The water thirsts, the Fountain's dry,
And life being born made apt to die.

Chorus. Then let our praises emulate & vie
With his Humility:
Since he's exil'd from skies,
That we might rise,
From low estate of men
Let's sing him up again.
Each man winde up's heart
To bear a part
In that Angelick Quire; and show
His glory high, as he was low.
Let's sing t'wards men good will & Charity,
Peace upon earth, Glory to God on High.
Hallelujah, Hallelujah.

A Hymn upon S. John's *day.*

THis day
We sing
The friend of our eternal King,
Who in his bosom lay,
And kept the Keys
Of his profound and glorious Mysteries:
Which to the world dispensed by his hand,
Made it stand
Fix'd in amazement to behold that light
Which came
From the Throne of the Lamb;
To invite (see
Our wretched eys (which nothing else could
But fire and sword, hunger and miserie)

T'

T' anticipate by their raviſh'd ſight
The beauty of Celeſtial delight.
Myſterious God, regard me when I pray:
And when this load of clay
Shall fall away,
O let thy gracious hand conduct me up,
Where on the Lamb's rich viands I may ſup;
And in this laſt ſupper I
May with thy friend in thy ſweet boſom lie
For ever in Eternity.
Alleluiah.

Upon the day of the holy Innocents.

MOurnfull *Judah* ſhreeks and cries
At the obſequies
Of their Babes, that cry
More that they loſe the paps, then that they die.
He that came with life to all
Brings the Babes a funeral,
To redeem from ſlaughter him
Who did redeem us all from ſin.
They like himſelf went ſpotleſs hence,
A ſacrifice to Innocence,
Which now does ride
Trampling upon *Herod*'s pride,
Paſſing from their ſentinels of clay
To heaven a milky and a bloudy way.
All their tears and groans are dead,
And they to reſt and glory fled.
Lord, who wert pleas'd ſo many Babes ſhould fall,
whil'ſt each ſword hop'd that every of the All
Was

Was the desired King, make us to be
In Innocence like them, in Glory thee.
Amen.

Upon the Epiphany, and the three Wise men of the East coming to worship Jesus.

A Comet dangling in the air
Presag'd the ruin both of Death & sin,
And told the wise men of a King,
The King of Glory, and the Sun
Of Righteousness, who then begun
To draw towards that blessed Hemisphere.
They from the farthest East this new
And unknown light pursue,
Till they appear
In this blest Infant King's propitious eye,
And pay their homage to his Royalty.
Persia might then the rising Sun adore,
It was Idolatry no more.
Great God, they gave to thee
Myrrhe, Frankincense and Gold:
But, Lord, with what shall we
Present our selves before thy Majesty,
Whom thou redeem'dst when we were sold?
W'have nothing but our selves, & scarce that
Vile dirt and clay: (neither;
Yet it is soft, and may
Impression take.
Accept it, Lord, & say, this thou hadst rather;
Stamp it, and on this sordid metal make

Thy holy image, and it shall out-shine
The beauty of the golden Mine.
Amen.

A Meditation of the Four last things, { Death, Judgment, Heaven, Hell. } *For the time of Lent especially.*

A Meditation of Death.

DEath, the old Serpent's Son,
Thou hadst a sting once like thy Sire,
That carried Hell and ever-burning fire:
But those black daies are done;
Thy foolish spite buried thy sting
In the profound and wide
Wound of our Saviour's side.
And now thou art become a tame & harmless thing,
A thing we dare not fear
Since we hear
That our triumphant God, to punish thee
For the affront thou didst him on the Tree,
Hath snatcht the keys of Hel out of thy hand,
And made thee stand
A Porter to the gate of Life, thy mortal enemy.
O thou who art that Gate, command that he
May, when we die
And thither flee,
Let us into the Courts of Heaven through thee.
Alleluiah.

The

The PRAIER.

MY Soul doth pant tow'rds thee,
My God, Source of eternal life:
Flesh fights with me;
Oh end the strife,
And part us, that in peace I may
Unclay
My wearied spirit, and take
My flight to thy eternal Spring,
Where, for his sake
Who is my King,
I may wash all my tears away
That day.
Thou Conqueror of Death,
Glorious triumpher o're the Grave,
Whose holy breath
Was spent to save
Lost Mankinde, make me to be styl'd
Thy Child;
And take me when I die,
And goe unto my dust, my Soul
Above the sky
With Saints enroll,
That in thy arms for ever I
May lie. *Amen.*

Of the Day of Judgment.

GReat Judg of all, how we vile wretches quake!
Our guilty bones do ake,

Our marrow freezes, when we think
Of the consuming fire
Of thine ire;
And horrid phials thou shalt make
The wicked drink,
When thou the winepress of thy wrath shalt tread
With feet of lead.
Sinfull, rebellious clay! what unknown place
Shall hide it from thy face!
When earth shall vanish from thy sight,
The heavens, that never err'd,
But observ'd
Thy laws, shall from thy presence take their flight,
And, kill'd with glory, their bright eyes stark dead
Start from their head;
Lord, how shall we,
Thy enemies, endure to see
So bright, so killing Majesty?
Mercy, dear Saviour: thy Judgment-seat
We dare not, Lord, intreat;
We are condemn'd already there.
Mercy: vouchsafe one look
Of life. Lord, we can read thee *saving Jesus* here,
And in his Name our own Salvation see.
Lord, set us free;
The book of sin
Is cross'd within,
Our debts are pai'd by thee.
Mercy.

Of

Of Heaven.

O Beauteous God, uncircumscribed treasure
Of an eternal pleasure,
Thy Throne is seated far
Above the highest Star,
Where thou prepar'st a glorious place
Within the brightness of thy face
For every spirit
To inherit
That builds his hopes on thy merit,
And loves thee with an holy Charity.
What ravish'd heart, Seraphick tongue or eyes,
Clear as the mornings rise,
Can speak, or think, or see
That bright Eternity,
Where the great King's transparent Throne
Is of an intire Jasper stone?
There the eye
O'th' Chrysolite,
And a sky
Of Diamonds, Rubies, Chrysoprase,
And above all thy holy face
Makes an eternal Clarity.
When thou thy Jewels up dost binde, that day
Remember us, we pray;
That where the Beryl lies
And the Crystal 'bove the skies,
There thou mai'st appoint us place
Within the brightness of thy face,
And our Soul
In the Scrowl

Of life and blissfulness enrowl,
That we may praise thee to eternity.
Allelujah.

Of Hell.

HOrrid darkness, sad and sore
And an eternal Night;
Groans and shrieks, and thousand more
In the want of glorious light;
Every corner hath a Snake
In the accursed lake.

Seas of fire, beds of snow
Are the best delights below;
A Viper from the fire
Is his hire
That knows not moments from Eternity.
Glorious God of Day and Night,
Spring of eternal Light,
Allelujahs, Hymns and Psalms,
And Coronets of Palms
Fill thy temple evermore.
O mighty God,
Let not thy bruising rod
Crush our loins with an eternal pressure;
O let thy mercy be the measure:
For if thou keepest wrath in store,
We all shall die,
And none be left to glorifie
Thy Name, and tell
How thou hast sav'd our Souls from Hell.

Mercy,

On the Conversion of S. Paul.

Full of wrath, his threatning breath
Belching nought but chains and death,
Saul was arrested in his way
By a voice and a light,
That if a thousand dayes
Should join raies
To beautifie one day,
It would not shew so glorious and so bright,
On his amazed eyes it night did fling,
That day might break within;
And by those beams of Faith
Make him of a child of wrath
Become a vessel full of *glory*.
Lord, curb us in our dark and sinfull way.
We humbly pray,
When we down horrid precipices run
With feet that thirst to be undone,
That this may be our *story*.
Allelujah.

On the Purification of the blessed Virgin.

Pure and spotless was the Maid
That to the Temple came,
A pair of Turtle doves she paid,
Although she brought the Lamb.

Pure

Pure and ſpotleſs though ſhe were,
Her body chaſt and her Soul fair,
She to the Temple went
To be purifi'd,
And try'd
That ſhe was ſpotleſs and obedient.
O make us to follow ſo bleſt Precedent,
And purifie our Souls, for we
Are cloath'd with ſin and miſery.
From our conception
One Imperfection,
And a continued ſtate of ſin,
Hath ſullied all our faculties within:
We preſent our Souls to thee
Full of need and miſery;
And for Redemption a Lamb
The pureſt, whiteſt that e're came
A Sacrifice to thee,
Even he that bled upon the Tree.

On Good-Friday.

THe Lamb is eaten, and is yet again
Preparing to be ſlain.
The cup is full and mixt,
And muſt be drunk:
Wormwood and gall
To this are draughts to beguile care withall.
Yet the Decree is fixt,
Doubled knees and groans and cries,
Praiers and ſighs and flowing eies
Could

Could not intreat.
His ſad Soul ſunk
Under the heavy preſſure of our ſin,
The pains of Death and Hell
About him dwell.
His Father's burning wrath did make
His very heart, like melting wax, to ſweat
Rivers of bloud
Through the pure ſtrainer of his skin:
His boiling body ſtood
Bubbling all o're,
As if the wretched whole were but one door
To let in pain and grief,
And turn out all relief.
O thou, who for our ſake
Didſt drink up
This bitter Cup,
Remember us, we pray,
In thy day,
When down
The ſtrugling throats of wicked men
The dregs of thy juſt fury ſhall be thrown.
Oh then
Let thy unbounded mercy think
On us, for whom
Thou underwent'ſt this heavy doom,
And give us of the well of life to drink.
Amen.

On the Annunciation to the Blessed Virgin.

A Winged harbinger from bright heav'n flown
Bespeaks a lodging-room
For the mighty King of Love,
The spotless structure of a Virgin-womb
O're-shadow'd with the wings of the blest Dove:
For he was travelling to earth,
But did desire to lay
By the way,
That he might shift his cloaths, and be
A perfect Man as well as we.
How good a God have we! who for our sake,
To save us from the burning lake,
Did change the order of Creation:
At first he made
Man like himself in his own Image; now,
In the more blessed reparation,
The heavens bow,
Eternity took the measure of a span,
And said,
Let us make our self like Man,
And not from Man the Woman take,
But from the Woman, Man.
Allelujah: we adore,
His Name, whose goodness hath no store.
Allelujah.

Easter

Easter day.

WHat glorious light!
How bright a Sun after so sad a night
Does now begin to dawn! Bless'd were those eies
That did behold
This Sun when he did first unfold
His glorious beams, and now begin to rise.
It was the holy tender Sex
That saw the first ray:
Saint *Peter* and the other had the reflex,
The second glimpse o' th' day.
Innocence had the first, and he
That fled and then did penance next did see
The glorious Sun of Righteousness
In his new dress
Of triumph, immortality and bliss.
O dearest God, preserve our Souls
In holy innocence;
Or if we doe amiss,
Make us to rise again to th' life of Grace, (face,
That we may live with thee, and see thy glorious
The Crown of holy Penitence.

Alleluiah.

On the day of Ascension.

HE is risen higher, not set:
Indeed a cloud
Did with his leave make bold to shroud
The Sun of Glory from Mount *Olivet.*

At

At Pentecost hee'l shew himself *again*,
When every ray shall be a tongue
To speak all comforts, and inspire
Our Souls with their celestial fire;
That we the Saints among
May sing and love and *reign*.
Amen.

On the Feast of Pentecost, or Whitsunday.

TOngues of fire from heaven descend
With a mighty rushing wind,
To blow it up and make
A living fire
Of heavenly Charity and pure desire,
Where they their residence should take.
On the Apostles sacred heads they sit,
Who now like Beacons do proclaim and tell
Th' invasion of the host of Hell,
And give men warning to defend
Themselves from the inraged brunt of it.
Lord, let the flames of holy Charity
And all her gifts and graces slide
Into our hearts, and there abide;
That thus refined, we may soar above
With it unto the element of Love,
Even unto thee, dear Spirit,
And there eternal peace and rest inherit.
Amen.

Penitent-

Penitential Hymns.

I.

LOrd, I have sinn'd, & the black number swells
To such a dismal sum,
That should my stony heart and eies,
And this whole sinfull trunk, a floud become,
And run to tears, their drops could not suffice
To count my score,
Much less to pay:
But thou, my God, hast bloud in store,
And art the Patron of the poor.
Yet since the Balsam of thy Bloud,
Although it can, will doe no good,
Unless the wounds be cleans'd with tears before;
Thou in whose sweet, but pensive, face
Laughter could never steal a place,
Teach but my heart and eyes
To melt away,
And then one drop of Balsam will suffice.
Amen.

II.

GReat God, and just! how canst thou see,
Dear God, our misery,
And not in mercy set us free?
Poor miserable man! how wert thou born,
Weak as the dewy jewels of the Morn,
Wrapt up in tender dust,
Guarded with sins and lust,

Who like Court-flatterers wait,
To serve themselves in thy unhappy fate?
Wealth is a snare, and poverty brings in
Inlets for theft, paving the way for sin:
Each perfum'd vanity doth gently breath
Sin in thy Soul, and whispers it to death.
Our faults like ulcerated sores do goe
O're the sound flesh, and do corrupt that too.
Lord, we are sick, spotted with sin,
Thick as a crusty Leper's skin.
Like *Naaman*, bid us wash, yet let it be
In streams of bloud that flow from thee.
Then will we sing,
Touch'd by the heavenly Dove's bright wing,
Hallelujahs, Psalms and Praise
To God the Lord of night and daies;
Ever good, and ever just,
Ever high, who ever must
Thus be sung; is still the same;
Eternal praises crown his Name.

Amen.

A Praier for Charity.

Full of Mercy, full of Love,
Look upon us from above;
Thou who taught'st the blind man's night
To entertain a double light,
Thine and the day's, (and that thine too:)
The Lame away his Crutches threw;

The parched Cruſt of Leproſie
Return'd unto its infancy;
The Dumb amazed was to hear
His own unchain'd tongue ſtrike his ear:
Thy powerfull mercy did even chaſe
The Devil from his uſurp'd place,
Where thou thy ſelf ſhould'ſt dwell, not he.
O let thy love our pattern be:
Let thy Mercy teach one Brother
To forgive and love another;
That copying thy Mercy here,
Thy Goodneſs may hereafter rear
Our Souls unto thy glory, when
Our Duſt ſhall ceaſe to be with men.

Amen.

The End.